# Instruction to the Living,

FROM THE

Consideration of the future State

OF THE

# DEAD.

OR,

## The Doctrine of the Resurrection of the DEAD, and of Eternal Judgment by CHRIST,

as evidenced in the Testimony of CHRIST, as the sum of it was delivered at the Funerall of Mrs. *Elizabeth Harrison*, in *Boston*; *Jan.* $165\frac{7}{8}$

BODLEIANA BIBLIOTHECA

By *Tho. Moore* Junior.

*If any man will come after me,* (*saith* Christ) *let him denie himselfe, and take up his Cross and follow me. For whosoever will save his life shall loose it. And whosoever will loose his life for my sake shall find it,* (*and keep it unto life eternall.* Joh.12.25.) *for what is a man profited, if he shall gain the whole World & loose his own soule; or what shall a man give in exchange for his soule. For the Son of Man shall come in the Glory of his Father, with his holy Angells, And then shall he reward every man according to his works.* Matth. 16.24---27.

*Wherefore* (*saith the Apostle*) *we labour that whether present* (*namely in the body*) *or absent,* (*from it*) *we may be accepted with him; knowing that we must all appeare before the Judgment-seate of* Christ; *that every one may receive the things done in his Body according to that he hath done, whether it be good or bad.* 2Cor. 5.9,10.

*For to this end* Christ *both Dyed, Rose and Revived, that he might be Lord, Both of the Dead, and Living---* Rom. 14.9--11.

*To him therefore shall men come, And all that are incensed against him shall be ashamed.* Isa. 45.24.

*Knowing therefore the terror of the Lord, we perswade men----*

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# To The READER.

*AT the importunity of the late Husband of the Deceased, I promised some notes of what was delivered at his said Wives Funerall. Intending only a Breviary of the heads of that. But when I set on the performance of my promise, not knowing how publique it might be made. I thought it expedient to speak more fully, and explicatively, to many of the things herein discourſed, then I could have done in such a Breviary, or had opportunity to doe at the first Delivery of it, which work requiring more time, then I could redeeme to it for a good while, by reason of many unexpected occasions. It hath lyen the longer by me. I hope also God might order it so, that it might come forth to thy greater advantage. I shall here add but this word. That the things chiefly treated of, are of the great things of the Law, or Doctrine of God, very needfull to be well knowne, and earnestly heeded by us. The good Lord graciously pardoning my weakneſſe and brokenneſſe in putting them to remembrance, give us all a more clear understanding of them, then is made over in my rude expreſſions, and so direct us to a hearty reception, and profitable usefullneſſe of the things themselves, as contained in the Scriptures, is the desire of the most unworthy of all that have received mercy.*

Tho. Moore. *Junior.*

From my house at
LYNN, *Novemb.*
4. 1658.

# THE
# Doctrine of the Reſurrection of the Dead,
## And of Eternall Judgment by CHRIST, as Evidenced in the Teſtimony of *Chriſt*, ſpoken too in ſome explication of thoſe words of our *Saviour*, *Joh.* 5. 28, 29. as conſidered with the foregoing Verſes, and compared with other Scriptures.

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Joh. 5. 28, 29. *Marvel not at this, for the hour is coming, in the which all that are in the Graves ſhall hear his voice. And ſhall come forth: they that have done good, unto the reſurrection of life, and they that have done evill, unto the reſurrection of damnation.*

OUR Saviour having healed an impotent man (that had an Infirmity 38 yeares) by his word, in which alſo he bad him riſe, take up his bed, and walk, and done theſe things on the Sabbath day, as we read in the beginning of the chapter; The *Jewes* as ſoon as they heard it, did therefore perſecute, and ſeek to ſlay him, becauſe he had done theſe things on the Sabbath day, verſ. 15, 16. Our Saviour, that he might alſo heal their minds, and ſo allay the heat of their ignorant zeale, and fury, graciouſly inſtructs them; My Father (ſaith he) worketh hitherto, and I work, his Father did work in this work, by his word to the making the man whole, ſhewing that to be a good Sabbath days work; as alſo the like, *Mark* 3. 1, 5. And therefore he ought not to be blamed, ſeeing he therein did not, nor doth he any thing at any time, but the works of the Father, and in the Counſell, Name, Power, and Authority of the Father, that did work by him all that he did; (having alſo made him Lord of the Sabbath, as *Mark* 2. 27, 28.) At this the *Iewes* conceived yet further diſpleaſure, and ſought the more to kill him, not only becauſe he had broken the Sabbath, (as they ſtill imagined, not minding his gracious inſtruction.) But alſo becauſe

he said that God was his Father; Immediatly, and in such wise, as therein to their apprehenston, he made himselfe equall with God (which indeed to him was no robbery, *Phil.* 2. 6.)

Our Saviour takes occasion still from their ignorant fury and malicious opposition farther to instruct them into the excellency of his person and works, and the glory the Father had given him to possesse in that body, in mans nature, and for mans good, as also that glory that should after be more gloriously actually conferred on him, and he cloathed with it in that body, and it manifested in and through him; That in, and by him, men might know, honour, and believe in God: This instruction he carryes on in all the following discourse, to the verses we have pitcht on, shewing in all, that to him it was no robbery to be equall with God, Instructing and admonishing them by all to reverence him, and seek to know and worship God, in, and by him; So infinite are his Compassions, and gentlenesse towards even such rebellious sinners, he was not yet provoked by all their malicious frowardnesse to rise up in fury against them, or hide himselfe, and withhold his gracious instructions from them; But as one that hath received gifts, even for the rebellious also, that the Lord God might dwell among them, is still ladeing them with heavenly instructions, teaching sinners in the way, blessing them that curse him, doing good to them that despitefully use him, and persecute him, giving us herein an example that we should follow his steps, according to that instruction; The Servant of the Lord must not strive, but be gentle to all men, apt to teach, in meeknesse instructing them that are ignorant, and oppose themselves, &c. 2 *Tim.* 2. 24, 25, 26. not frowardly, or unfaithfully withholding from them, for fear, or shame, or revenge, any of those things that may tend to commend Christ, as the Son of God, and Saviour of the World, and render him precious, nor being selfe-willed, or soon angry, but speaking the truth in love while we have opportunity.

This discovery of the excellency of his Person, and works he makes, 1 In shewing his one-nesse with the Father in all his Counsels, and works, vers. 19, 20, 21. In all which its evident that he is one with the Father, in mind, and will, and in glorious wisdome, and power for doing whatever he will in Heaven and Earth, and so equall with the Father, in nature, and glorious attributes, and works, he and the Father are one, *Ioh.* 10. 30. And yet also clearly distinct in respect of the manner of their Beeing in the God-head, and so in respect of the manner of their working in every work, And as so considered in their distinct Relations, the Father is greater then Hee, Joh. 14. 28. For though the Son as the Eternall Son of God, is of the same Essence or Beeing with the Father, yet he is the Son of the Father, yea though he hath life in himselfe, as the Father hath life in himselfe, and that now in Mans nature for fallen men, yet so as of the Father, Joh. 5. 26. Though he doth whatsoever the Father doth, yet so as by, and in the Counsell, Name, and Authority of the Father, who is the Father of our Lord Jesus Christ.

The Son (saith he) can do nothing of himselfe, but what he seeth the Father doe, yet he can doe what ever he will, but he cannot will any thing that the Father willeth not, he is of one mind with the Father, and in his bosome Counsell, and doth nothing, but what he knowes and sees the Father wills and does. And so he could not have healed that impotent man, if he had not seen, and known the Father willing, and working in the same work; And so if he had not received commandment from the Father. As also he saith, he laid down his life that he might take it again, and did it of himselfe, yet so as he received commandment

of

of his Father, Joh. 10. 17, 18. And ſo he hath not otherwiſe ſpoken of himſelfe, but ſo as the Father that ſent him gave him commandment, Joh. 12. 49, 50. He could not have taſted death for every man, if it had not been in the mind, will, Counſell, and grace of his Father; whence 'tis ſaid to be by the grace of God, nor could he give forth any diſcovery of his Fathers goodneſſe, or revelation of his name, and therein tenders of his grace to ſinners, If (being in the boſome of the Father) he did not perfectly know it to be in his mind, counſell, purpoſe, and grace; And that he is working in the ſelfe ſame thing, and to the ſame end; And hath given him commandment ſo to ſpeak, and ſo to doe; And this our Saviour gives as the reaſon why his word ſhall judge the rebellious Refuſers in the laſt day, becauſe he hath not ſpoken of himſelfe otherwiſe, then as the Father gave him commandment, Joh. 12. 48, 49, 50. Verily, verily, the Son can do nothing of himſelfe, but what he ſeeth the Father doe; for what things ſoever he (namely the Father) doth, theſe alſo doth the Son likewiſe, they work together in every work, and though diſtinctly in reſpect of the manner of working, yet the ſame thing, by the ſame (his owne) power, and to the ſame end. As he wrought with, and in the name of the Father, in all the works of Creation, ſo now as the Son of man, he worketh with, and in the name of the Father, in all his works of preſervation, and ſo by him all things conſiſt, and in all his providentiall Goverment, and ſpirituall operations. For the Father loveth the Son, namely with ſuch manner of love, and in ſuch wiſe with that manner of love, as he loves no other; even now in mans nature, he loveth him therefore, becauſe he laid down his life that he might take it again, (Joh 10. 17, 18.) even as he received commandment of his Father; The Father therefore hath taken up his whole delight, and welpleaſedneſſe in him, as the ſon of man, choſen him to be his fellow, his equall, the man of his right hand, and in that love ſheweth him all things, that himſelfe doth, makes him of his counſell in every matter, and in his own wiſdome and name ſtrengthens him to all that himſelfe doth, ſo that he, even Chriſt crucified, is wiſdome and ſtrength; The wiſdome of God, and the power of God. And he will ſhew him greater works then theſe, (namely of healing bodily Infirmities and diſeaſes) that yee may marvail; That beholding the Father in him, yee may admire and reverence him, and fear before him; that is the end of all, that the Father hath given him commandment to do for, and amongſt men: And as a diſcovery of thoſe greater works then theſe, which the Father to this end would ſhew him, he tells them. As the Father raiſeth the dead, and quickeneth them, even ſo the Son quickens whom he will; In ſuch wiſe, as the Father, doth any work of that nature, now in this day, ſo doth the Son; And ſo he did raiſe up ſome that were dead, to life again in the days of his fleſh, and by his Apoſtles after, as the Father alſo did the like works vertually through and by him before, *Hebr.* 11. 35. even ſo he now did them in the name of his Father. And thoſe were greater works then the healing the bodily Infirmities of the Living; Yea he quickens by his Word whom he will: And that is all that receive it from their death in ſins and treſpaſſes ſpiritually now, which alſo are greater works then thoſe forementioned; And ſo he promiſes that his ſervants ſhould do thoſe greater works then theſe, they in his name, and ſo he by them, becauſe he went to the Father.

2 He farther makes diſcovery of the excellency of his Perſon, and works, in declaring himſelfe to be the only mean, and way by whom the Father judgeth and diſpoſeth of men, and doth whatſoever he doth in his Government of the World. Giving this alſo, as a farther Reaſon and Demonſtration of his

one-neſſe with the Father in all his Counſels, and works. verſ. 22, 27. For the Father judgeth no man, (that is immediately, or otherwiſe then ſo as by the Son, he doth not otherwiſe diſpoſe of them or their wayes, or order any thing to them or about them in his Goverment of them, or paſſe ſentence of Juſtification or Condemnation on them,) but hath committed all judgment to the Son, becauſe he was judged for them, or had already undertaken to bear their judgment, the curſe of the Law, as they fell under it through the firſt departure of the nature from God. *Joh.* 12. 31, 32. Becauſe he humbled himſelfe even to the death of the Croſs, in which he was made a curſe for us; And hath thereby redeemed us from the curſe of the Law, in which we muſt all have been for ever baniſhed, and ſeparated from God, Therefore all men are releaſed to him, and the whole judgment and diſpoſe of them committed to him, And in order thereto, all power in Heaven and in Earth given unto him, even to the man Chriſt Jeſus. He is the Mediator between God and men, who gave himſelfe a ranſome for all, to be teſtified in due time. And this, that all men ſhould honour the Son, even as they honour the Father; that they ſhould acknowledge his right of Lordſhip by purchaſe and redemption, and by the Fathers gift to be as large, and full as is the Fathers right of Lordſhip by Creation, and abſolute propriety in; And liberty to diſpoſe of them as his Creatures, for the Father hath committed all judgment to him, as the Son of Man, whence alſo his ability and fitneſſe to judge, is the ſame with the Fathers, for the Father hath now actually glorified him in mans nature, with his own ſelfe, the glory he had with him before the World was, haveing finiſhed the works the Father gave him to doe on Earth, which were alſo ſo accepted; as finiſhed with the Father from the beginning of the World. He hath put his ſpirit on him to bring forth judgment to the Gentiles, ſo that he ſtands in the ſtrength of the Lord, and in the Majeſty of the name of the Lord his God, *Joh.* 11. 4, 5. *Math.* 28. 18. *Iſa.* 42. 1, 6. with ch. 11. 1, 2. *Mich.* 5. 4. That Men in honouring him, might honour the Father in him, and that in hearing his word, and through and according to it believing on the Father that ſent him, and whoſoever ſo doth, the Father through that word, and according to it juſtifies them, and makes them partakers of eternall life; and the reſt he holds under condemnation by, and according to the ſame word, doctrine, law, and rule of the Son of Man, ſo bearing witneſſe of him; yea that men might honour him; The glory the Father hath given him, is ſuch, as in which he is infinitely ſtrengthened, fitted and appointed to call all the ends of the Earth, as *Iſa.* 55. 4, 5. & 45. 22. *Pſal.* 50. 1. *Math.* 28. 18, 19, 20. *Mark* 16. 15 *Luk.* 24. 47. *Act.* 3. 22, 26. And that in the name and power of God his Father, in ſuch wiſe as to make the dead to hear, to open the blinde eyes, and awaken thoſe dead in ſins, or make his word ſo powerfull to the awakening them, that they might in hearing hear, even in the light, and power of his voyce in the Goſpell, as that is by any meanes of his appointment, witneſſed, preached to them, and that they that in hearing doe heare, may be quickned, and made alive by it. For as the Father hath life in himſelfe, ſo he hath given to the Son to have life in himſelfe, and hath given him authority to execute judgment alſo; (both here and hereafter) becauſe he is the Son of Man.

3 In the verſes under conſideration, he compleates the diſcovery of the excellency of his perſon and works; and his ſingular one-neſſe with the Father, in declaring thoſe greater and more glorious works, which the Father will after ſhew, and bring forth by him; in the generall Reſurrection and judgment; And with this

this also corrects their sinfull marvelling, at what he had before declared. Marvel not at this, for the hour is coming in the which all that are in the Graves shall hear his voyce, and shall come forth, &c. The end and scope of our Saviour then in the text appeares to be, to discover the excellency of his person, and works, as he is God-man, the word made flesh, the son of God, the son of man, and therein to teach, and lead into the understanding, and usefulnesse of things to come, even of the resurrection of the dead, and of eternal judgment by Jesus Christ, he is Lord of all. And ended, this is the prime end, and scope of all Scriptures, to bear witnesse of Christ, (*Joh.*5.39) as the Son of God, the Saviour of the world, the Lord by purchase, and so the Judge also of quick and dead, 1 *Joh.* 4. 14. *Act.* 10. 36, 42. yea, this is the way of the holy Ghost in them, to teach all things, and lead into all truth, and so to shew even things to come in the demonstration of him, or by glorifying him, and that in taking of his things, and shewing them. Therein he commends, and displayes the compassionate love, mercifull kindnesse, and pitty of God to sinners, *Joh.* 3. 16, 17. *Rom.* 5. 5, 6, 7, 8. his faithfulnesse, and readinesse in giving all things with him, *Rom.* 8. 32. And to accept all comers into delightfull love, and favour, without upbraiding, or respect of persons, 2 *Cor.* 5. 17. with verses 14, 15. *Act.* 10. 34, 35, 43. As also his unspeakable terror against scorners, that will break forth afterward; if while it is to day they receive not the love of the truth to save them, 2 *Cor.* 5. 11. 14, 15. *Hebr.* 10. 29. Yea, there he shewes mans sinfulnesse, vilenesse and deadnesse, in shewing him in whom his help is, 2 *Cor.* 5. 14. And so the unprofitablenesse of all his works, and therewith also, the greatnesse of the evill of unbelieſe and unthankfulnesse, of loving and chusing darknesse, when light comes, *Joh.* 16. 8, 9, 10. yea thereby he leades into all truth, and so shewes things to come, vers. 13, 14. The word of the beginning of Christ being the Doctrinall foundation of repentance from dead works, and of faith towards God, and of the Doctrine of Baptismes, and of laying on of hands, and of the resurrection of the dead, and eternall judgement, *Hebr.* 6. 1, 2. Called therefore the great things of his Law, the vision of all, *Hose.* 8. 12. *Isa.* 29. 11. with *ch.* 28. 11, 16. The key of knowledge, *Luk.* 11. 42. 52. That by an exercise of faith in him, according thereto, we might reape the profit and use of all Scriptures. 2 *Tim.* 3. 15.

The way in which our Saviour proceeds in pursuance of the forementioned scope, and end, in these verses is,

1 By warning, or admonishing them against sinfull marvelling, such as is the proper fruit, and issue of unbelieſe, and an impediment to faith, for there is a marvelling thats good, and commendable, such as is of faith, an esteeming, reverencing, and so admiring the unsearchable depth, and excellency of the truth, wisdome and goodnesse of the things believed, and perceived, as passing all understanding and knowledge, such as that, *Rom.* 11. 31. with *Eph.*3 18, 19. *Phil.*4.7. *Psal.* 40. 5. *and* 71. 15, 17. But that marvelling that's not of faith, but an impediment to it, such as in which a man lookes upon the things set before him in thy testimony of God concerning Christ; as strange, absurd, and incredible, because he cannot comprehend it by reason, such as that in *Nicodemus*, how can this thing be, *Joh.* 3. 9. (like that *Joh.* 12. 34. with *Hosea* 8. 12. and *Isa.* 29.9, 12.) Against this our Saviour admonisheth them, marvell not at this namely, that which he had already declared of the present power of the voyce of the son of God, by reason of the glory which the Father had given him in mans nature.

2 By asserting to them, and instructing them into the generall resurrection

of the dead, both juſt and unjuſt, by the ſame voyce of the Son of Man, and his rendering to every man according to his works then; And this as an antidote againſt their ſinfull marvelling.

Whence in generall, we may note this inſtruction ſignified to us, that the Doctrines of the Reſurrection of the dead, and of eternall judgment by the voyce of the Son of Man, are very fit and powerfull to ſtrengthen faith in Chriſt; And ſo in God for all that he hath ſaid or promiſed, againſt all the corrupt reaſonings of the carnall mind, or of the wiſdome of the fleſh, they are mighty weapons through God, to the pulling down of ſtrong holds, caſting down Imaginations, and every thing that exalts it ſelfe againſt the knowledge of Chriſt, and bringing into captivity every thought to the obedience of Chriſt, 2 *Cor.* 10. 4, 5. Hence it is, that the taſting of the powers of the World to come, *Hebr.* 6. 5. is ſo placed, as anſwering to the Doctrine of the Reſurrection of the dead, and of eternall judgment, verſ. 2. ſignifying that thoſe doctrines of the World to come are very powerfull to the correcting, and ſilenceing carnall diſputings and ſinfull marvellings, and ſo proved, or taſted in the prevalency of them, on the ſpirits of ſuch as believingly conſider them, as 2 *Cor.* 4. 14, 16, 17, 18, *and* 5. 1, 10. Whence this apprehenſion of God, as one that quickeneth the dead, and calleth thoſe things that be not, as though they were; (yea, he makes them to be, in his ſo calling them, as he commanded light to ſhine out of darkneſſe,) This is mentioned as that which ſtrengthened *Abraham* againſt hope to believe in hope. *Rom.* 4. 17. Yea that God raiſeth the dead, as the truth of that is evidenced in his having raiſed up Chriſt our Lord, as the ſurety in mans nature from the dead: In which he hath delivered us from ſo great a death, and given aſſurance unto all men, that he will raiſe them from the dead, and judge them by that man whom he hath ſo ordained; And alſo as its manifeſted by and through Chriſt in his quickening all things, and dayly delivering and ſaveing in deaths, and from the evill of them as the Saviour of all men, eſpecially of them that believe; This is declared as that which did ſtrengthen the faith and hope of the Apoſtles, and Believers in greateſt tribulations and deaths, and againſt all unlikelyheods, and impediments, 2 *Cor.* 1. 9, 10. 1 *Tim.* 4. 10. *and* 6. 13.

For 1. Herein his infinite power for doing whatſoever he pleaſeth, is lively preſented, in the evidence and demonſtration of the ſpirit, that is in that Doctrine, as contained and held forth in the teſtimony of Chriſt, hence *Abraham* retaining ſuch an apprehenſion of him, as forementioned, was fully perſwaded that whatever he had promiſed, he was able to performe; And therefore when he was tryed, offered up his onely begotten Son, accounting that God was able to raiſe him up, even from the dead, from whence alſo he received him in a Figure. *Rom.* 4. 20, 21. *Hebr.* 11. 17, 19. This great power of God in Chriſt, as evidenced in his raiſing the dead, would (being believingly minded) powerfully ſilence thoſe ſinfull marvellings, in which men are vainly diſputing againſt his words, and unwiſely inquiring concerning his works: As how can it be that the works of Creation, and providence ſhould be witneſſes of Gods goodneſſe that is in and through Chriſt, and ſo leading to repentance; This conſideration I ſay would correct and ſilence them, that it is God that raiſeth the dead and quickeneth all things, and will bring all men out of their Graves to his judgment ſeat by Chriſt, he it is that hath ſpoken it, and of his own work to ſhew and manifeſt it in ſuch wiſe; Therefore our Saviour here propounds this Doctrine to correct their ſinfull marvelling at that declaration of the preſent power of and in his

voyce,

voyce, in the ſeverall preachings of it, in which it is by him ſent forth to men, verſ. 25. The hour is coming and now is, when the dead ſhall hear the voyce of the ſon of God, and they that hear ſhall live; Marvell not at this, (ſays he) for the hour is coming in the which all that are in the Graves ſhall hear his voyce, and ſhall come forth, &c. And if it ſhould not be thought a thing incredible, that God ſhould raiſe the dead, and that by the man Chriſt, and by the voyce and power of his word, why ſhould it be thought incredible, that the ſame word, as now witneſſed and preached to men, by any meanes of his appointment ſhould be ſo powerfull, as to open the blind eyes, and make the dead to hear, that in hearing they might hear, and live, why? ſay ſome men, this cannot be, without power, or free-will in man, as of him, to ſuch hearing, ſeeing the ſame voyce ſhall raiſe the dead bodies out of their Graves.

2 In this Doctrine alſo is the diſcovery of a reward then to be rendered by him, that is now preached to them, and that according to every mans work, after the Goſpel rule of judgment. And this Diſcovery being alſo with the evidence, and demonſtration of the ſpirit, that accompanyes that whole Doctrine of Chriſt, and eſpecially in the plain and faithfull miniſtration of it, puts an admonition upon mens ſpirits, not to dally with him, and with their own ſoules; now while it is to day, to beware of murmuring among themſelves, and lifting up Imaginations, in oppoſition to the light, and power of his teſtimonies, to give more earneſt heed to his words, (while they have opportunity) that are able to beget and ſtrengthen faith. As perceiving in this Diſcovery of things to come, that it is eternall life, and eternall death that is ſet before them; And the preſent opportunity is only theirs for chuſing the one through the grace of God bringing ſalvation, and for avoyding and fleeing from the other. Therefore our Saviour uſes this as a powerfull motive to warn men, not to murmur among themſelves now, not only that no man can come to him, except the Father, which had ſent him (to draw them) do draw him, But alſo that whether they now come to him in his gracious drawings, or no, they ſhall come to him, he will raiſe them up at the laſt day, and bring them before his judgment ſeat, *Joh.* 6. 43, 44. with verſ. 36, 37, 39. And then thoſe that now were incenſed againſt him, and would not come to him for life, ſhall bow before him, and acknowledge him Lord to the glory of God, and juſtify him in their own everlaſting deſtruction; Theſe and the like conſiderations in this Doctrine, made it ſo powerfull on the ſpirits of the Apoſtles, as we reade, 2 *Cor.* 5. 9, 10, 11. 2 *Tim.* 4. 1, 8.

We may alſo here learn by our Saviours example, how to anſwer, correct and ſilence ſuch ſinfull marvellings in our ſelves or others at any of thoſe great and deep things of God, contained in the teſtimony of Chriſt, according to that, *Pro.* 26. 4, 5. Anſwer not a Fool according to his folly, leaſt thou alſo become like unto him; Anſwer a Fool according to his folly, leaſt he be wiſe in his own conceite. 1 Not to ſeek to anſwer them in their own way, or ſo as we become like unto them, in the uſe of ſuch carnall weapons for confirming the truth, as they uſe againſt it, for that grants the way good, that indeed is evill; of meaſuring the truth of God by mans Imagination; or endeavouring to bring it down to the comprehenſion of his blind and corrupted reaſon, nor hath that any promiſe of Gods preſence with it for reproving, and convincing; yea whatever faith is that way produced, reſts but in the wiſdome and ſtrength of man, therefore the Apoſtles avoyded it, 1 *Cor.* 1. 17, 18, *&c.* & 2. *tot.* 2 *Cor.* 10. 3, 4. But 2. So to anſwer them with his words, and in his way, as the folly and vanity of their way of

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reaſoning (in which they deſire by their carnall wiſdome to finde out, comprehend, and be ſatisfied about the things of God in Chriſt,) may appear by oppoſing to them the greatneſſe of God, and the unſearchableneſſe of his works and ways paſt finding out, as well in that which he hath already done in the perſon of Chriſt, as alſo in that which he doth in his dayly diſpenſations and providences; And in that which he will doe, and bring forth by him, of which he hath given aſſurance in what he hath already done, in all which his judgments are unſearchable. He raiſeth the dead, why then ſhould it be thought incredible that he ſhould doe whatever he ſaith, he doth or promiſeth he will do, though we cannot comprehend how ſuch a thing ſhould be.

If when God ſaith, that he ſo teacheth man knowledge, that that which may be known of God is manifeſt in them, even in them that had not the records of the Scriptures among them, yea in their hearts, that liked not to retain it there; And that his goodneſſe doth lead thoſe men to repentance, that yet harden their hearts, and are not led by it. If then any reply againſt God, and ſay, how can this thing be, this ſeemes abſurd, or will not ſtand, with ſuch traditions, or apprehenſions of God, which we have taken up from our Fathers, or with our reaſon, ſeek not then to ſatisfie his reaſon, in that way it deſires ſatisfaction, or to bring the great things of God down to it; but to the Law, to the Teſtimony what is written, how readeſt thou, and if God ſay it, its meet for us to believe it, for with him no word, or work is unpoſſible, no not to raiſe the dead, and let that ſtop the mouth of further inquiry how ſuch a thing can be, as the Apoſtle when he would demonſtrate that, that which may be known of God is manifeſt in them, he uſeth this onely, as a ſufficient demonſtration; that God hath ſhewed it unto them; *Rom.* 1. 19, 20. For who teacheth like him, or who hath enjoyned him his way, &c. *Job.* 36. 22. 23--26. who then art thou, oh vain man, that replyeſt againſt God, that raiſeth the Dead.

We come now to the Doctrine mainly contained and ſpoken too in the text, to wit the Doctrine of the Reſurrection of the Dead, and of eternall judgment by Chriſt; In this Declaration of it by our Saviour, we have ſet before us, 1 What the Reſurrection, and Judgment ſpoken of, is, As to the ſubject of it? that is to be raiſed and judged; 2 The time of it. 3 Some intimation of the order of it. 4 The meanes or power by which it ſhall be effected. 5 The different ſtate of Perſons in the Reſurrection or ends to which they ſhall be raiſed.

1 What the Reſurrection and Judgment ſpoken of is, As to the ſubject of it? This is clearly intimated, and fully expreſſed to be, the quickening or raiſing up of the dead Bodies of men, after death hath fully ceized on them, a raiſing them up in a ſenſible being, and capable of partaking off, and poſſeſſing everlaſting glory, or everlaſting ſhame and horror; And ſo the making alive the dead Bodies of men by Chriſt, in an anſwerable ſence to that dying, or death that paſſeth on them all by the one man *Adam*, as 1 *Cor.* 15. 21, 22. A totall redeeming them from the firſt death, and the grave; And bringing them forth in ſoul and body, reunited to their eternall judgment.

1 This is clearly intimated in his ſaying, marvell not at this, namely at his former declaration of the preſent power and efficacy of his voyce, or word on the ſpirits of men, while in this body, making thoſe dead in ſins and treſpaſſes to hear, and ſpiritually quickening and making alive ſuch as in hearing hear, and then adding as a reaſon why they ſhould not marvell at that, this further Declaration of the mighty power of his voyce, as it ſhall be after manifeſted, in raiſing and bring-

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ing forth all that are in the Graves, which being added as a farther declaration of the mighty power of and in it, to take them off from their ſinfull marvelling at the former, ſignifies, that, the Reſurrection and bringing forth of the Graves here ſpoken of as the efficacy of his voyce, is not the ſame efficacy of it with that forementioned; But another thing diſtinct from it, yea a greater and more wonderfull efficacy of the ſame voyce of the ſon of man: And is as much as to ſay, Marvell not that I ſaid unto you, that thoſe dead in ſins, and treſpaſſes, ſhall hear the voyce of the Son of God; And they that hear in that hearing given them, ſhall have their ſpirits quickened, and made alive for righteouſneſſe ſake, while yet the body is dead becauſe of ſin, for loe a greater and more marveilous work then this, ſhall be effected by it, even all that are in the Graves ſhall hear it, and ſhall come forth, ſome to the reſurrection of life, and ſome to the reſurrection of damnation, ſo that in this our Saviour ſignifies, the reſurrection of the dead, or bringing them forth of their Graves to Judgment, to be another work, and diſtinct from the work of ſpirituall vivification, yea a greater and more wonderfull work then any work, that is now working, or wrought by his voyce on the ſpirits of men, while yet the body is dead in the firſt death, or that reignes on it, as the fruit of ſin, which diſtinct, and greater work can be no other, but the quickening or raiſing up of the mortall body, yea the totall redemption from the firſt death; for thoſe ſpirituall quickening efficacies of his word on mens ſpirits now, are expreſly mentioned in the foregoing verſes, as greater works then thoſe of healing any bodily Infirmities, verſes 20, 21, 25. yea thoſe are the greater works that our Saviour promiſes, they that believe on him ſhould do, becauſe he went to his Father, *Joh.* 14. 12. with *Act.* 26. 18. Greater works then thoſe viſible and ſencible demonſtrations of his power, which they ſaw made by him on mens bodies, amongſt which alſo was his raiſing *Lazarus*, though that more ſingular, and as a diſcovery of his mighty power for raiſing the dead, as it ſhould be more gloriouſly manifeſted in due time, yet that was not a totall Redemption from death, and the power of the grave, and therefore might be reckoned among thoſe works that are inferiour to the making alive the ſpirit for righteouſneſſe ſake, while yet the body is dead becauſe of ſin, if then the quickening and ſaving operations of his word on the ſpirits of men now be greater then any of theſe works forementioned, and yet the efficacy of the ſame voyce ſpoken of in the text, as to come, be another, and diſtinct work, and greater then that, as tis clearly ſignified to be; Its evident from thence, it can be no leſſe nor other, then that reſurrection of the dead bodies of men, in which they ſhall be wholly redeemed from the firſt death, and from the power of the Grave.

And ſo the Apoſtle *Paul*, ſpeaking of the firſt Reſurrection, which is more properly then the other called a quickening of the mortall body, or raiſing it unto life, mentions it as another diſtinct, and following work; And ſuch only as is greater then the making the ſpirit alive now, while yet the body is dead. *Rom.* 8. 10, 11. And if Chriſt be in you, the body is dead, that is, it is yet ſo becauſe of ſin, though Chriſt be in you; but the ſpirit is made alive for righteouſneſſe ſake. But if the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall body, or raiſe up that alſo in a ſtate of life, and unto life, by the ſame ſpirit that now dwels in you quickening your ſpirit.

Yea, our Saviour alſo otherwhere ſpeakes of the generall reſurrection at the laſt day, as another diſtinct work, and greater then any ſpirituall efficacy of his

voyce or word now, in drawing men, or ſtrengthening and quickening the commers, which yet alſo are there ſignified to be ſo great, and of ſuch a nature, that nothing ſhort of that his raiſing them up at the laſt day is greater, ſee *Joh.* 6. 40, 44. The Father hath ſent him now in the light and power of his word, or doctrine, to draw men to him, that otherwiſe could not come; And to give eternall life through his name to all comers, even in the knowledge and faith of it in him, and in ſome firſt fruits of ſpirituall enjoyment, and in the hope of the harveſt; To each of theſe he addes, and I will raiſe him up at the laſt day, ſignifying, nothing ſhort of that is greater then theſe, and clearly mentioning that as another work, and greater then any of theſe, which yet alſo he ſaith he will do, both unto thoſe that come in his drawings to ſee, and believe on him, and to thoſe alſo that break his bands aſunder, and will not come to him for life; And then ſhall be fulfilled that which is written, all that the Father hath given him ſhall come to him, even thoſe that now will not come in his drawings, ſee verſe 37, 39. with *Iſa.* 45. 23, 24. *Pſal.* 2. 7, 8, 9.

And ſo in this place, The reſurrection of the dead is diſtinguiſhed from, and mentioned as a far greater work, then any ſpirituall efficacy of his word, or voyce on Mens ſpirits now; And therein ſignified to be a mighty and wonderfull efficacy of the ſame voyce, on their dead bodies that ſleep in the duſt of the Earth, even ſuch as in which they ſhall be wholly redeemed from the firſt death, and from the power of the Grave.

Yea, 2 So much is plain, and full in the expreſſions. 1 In that its called the reſurrection of them. 2 Its ſaid to be ſuch, as in which all that are in the Graves ſhall come forth.

1 In that its called the reſurrection of them both, (ſome to life, and others to damnation,) now there is no work in Scripture called the reſurrection of the dead; But that in which the whole man is wholly redeemed out, and brought forth of the firſt death, that came in, and paſſed on all men at firſt by ſin, nor can be properly ſo called; no not that quickening of the ſpirit that is now effected in hearing the voyce of the Son of God, by what meanes ſoever preached, though that as we have ſhewed already in reſpect of the nature, and greatneſſe of it, is the neereſt to this, yet that is but ſuch a quickening, or making alive of the ſpirit in part, or in a firſt fruites, as may, and doth ſtand together with their body being ſtill dead, as the fruit of ſin; *Rom.* 8. 10, 23. yea of thoſe of whom the Apoſtle ſuppoſes, they were riſen with Chriſt, yet he affirmes of them, that they were ſtill dead, and their life hid with Chriſt in God, And when he who is our life ſhall appear, then (not before) ſhall they alſo appear with him in glory, *Coll.* 3. 1--5. And of himſelfe the ſame Apoſtle plainly affirmes, that he had not yet attained the reſurrection of the dead, but was preſſing on to it, ayming at it, even at the firſt reſurrection, in which is ſuch bleſſednеſſe, yet ſo as looking for it, both after the changing this vile body, and at the appearing of our Lord Jeſus Chriſt from Heaven, when he ſhall bring with him all that ſleep in Jeſus, and not before, ſee *Phil.* 3. 11--14, 20, 21.

True it is, In that gracious or ſpirituall work, in which the ſpirit is quickened, or made alive for righteouſneſſe ſake, now through the beliefe of the truth, as it is in Jeſus: Therein alſo, the Believer is ſaid to be riſen with Chriſt, *Coll.* 3. 1. with ch. 2. 12. But that is explicated to be, not in, or by a like act, wrought upon our Perſons, as was wrought upon his when he was raiſed from the dead, But through faith of the operation of God, and ſo effected in the doctrinall and ſpiri-

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tuall baptiſme, as alſo they are ſaid in the ſame baptiſme, in a like ſence to be buried with him; He is the Perſon that was dead and buried, and was raiſed again for us, and with reference to that, his perſonall buryall, and reſurrection, the Apoſtle ſpeakes there, as alſo in *Rom.* 6. 3, 4, 8, 11. ſhewing that in the ſpirituall waſhing of that doctrine of his death and reſurrection, we are through faith waſhed from the errors, and polutions of the World into the acknowledgment, grace, and conſolation of that his death, and reſurrection; And ſo in that Baptiſme, or waſhing of the ſpirit, which is in the beliefe of the truth, we are taught, and ſtengthened to reckon our ſelves dead, and buried in his death, and buriall, there dead indeed unto ſin, and ſo riſen with him through the ſame faith of the operation of God, who hath raiſed him (he ſaith not us, but him,) from the dead, ſtill we are dead, and our life is hid with Chriſt in God, who alſo hath begotten us by and through the reſurrection of Chriſt, to a lively hope of an Inheritance incorruptible, and that fadeth not away, reſerved in Heaven for us who are kept by the power of God through faith, unto the ſalvation ready to be revealed in the laſt time, unto which, he that raiſed up Chriſt from the dead, will alſo raiſe us up by Chriſt at his coming; Till then the reſurrection of the dead, is not in a full, or proper ſence attained by any but the Head for us all.

Some there are I know that would not have us underſtand the Reſurrection of the body to be meant in that firſt reſurrection ſpoken of, *Revel.* 20. 5, 6. But ſome ſpirituall quickening, reviving, or enlargement given to ſuch Perſons in this corruptible time, and ſtate of the World; And the pretended ground of their cavill againſt the underſtanding, the reſurrection of the body to be there meant, is from *John*'s ſaying, that he ſaw the ſoules of ſuch, and they lived and reigned with Chriſt; The ſoules ſays *John*; Not the bodies therefore ſay they: For the clearing of that therefore conſider.

1 That ſometime by the ſoul is meant the whole Perſon of the man, or men ſpoken of, both ſoul and body together, as *Gen.* 12. 5. & 46. 15, 18, 22, 27. with *Deut.* 10. 22. *Rev.* 18. 13. with *Ezek.* 27. 13.

2 That the ſoul as well as the body may be ſaid to be dead to us, though not in it ſelfe, or unto God; All live to him, *Luk.* 20. 38. And ſo the ſoul departing out of the body, yet retaines a ſenſible being, while the body is in duſt, But ſo as under the Altar, in a diſappearing ſtate as to us, having no fellowſhip or converſe with us, nor any more any reward, or portion of the things done under the Sun, nor ſhall they appear again, or be viſible, and ſo living to us, untill in the body at the reſurrection of the body. And ſo in this viſion *John* ſaw the ſoules, not as chap. 6. 9 under the Altar, as ſtill remaining in a diſappearing ſtate of death as to us. But coming forth, and appearing; That is ſoul and body together, the whole perſons of thoſe ſpoken off. And they lived, &c. Yea,

3 That the reſurrection of the Bodies of thoſe that ſleep in Jeſus, is there meant by the living again of the ſoules of ſuch, which is there called, the firſt reſurrection; is clear in that its ſpoken of, as a work paſſing upon them after death, and not before: Some of them had been beheaded for the teſtimony of Jeſus before they thus lived again, and yet their very perſons lived again in that firſt reſurrection, as ſeen in the viſion, yea the reſt of that Company that have part in the firſt reſurrection, were dead before they ſo lived again, or immediatly changed with ſuch a change, as is anſwerable to death, as appeares by his ſaying of all the reſidue that have not part in that firſt reſurrection; The reſt of the dead lived not again till the thouſand years were finiſhed, Then it ſeemes, theſe were all of the dead before they thus lived again. Likewiſe

4 Its further evident, in that this living again of thoſe is called, the firſt reſurrection, with relation to, and as diſtinguiſhed from the reſurrection or living again of the reſt of the dead, after the thouſand yeares of Chriſts perſonall reigne on the Earth ſhall be finiſhed, And as oppoſed to their not living again till that time be expired. And that that Reſurrection, or living again of the reſt of the dead, that ſhall be at the end of that time, is the Reſurrection of their dead Bodies, is clear in that explication that follows, The Sea gave up the dead which were in it, (now its their dead Bodies that were in the Sea) And death (the firſt death) and Hell (or the grave or diſappearing ſtate of death) delivered up the dead which were in them.

By all which it appeares, that by the firſt reſurrection is meant, that reſurrection of all that are his (peculiar people) at his coming to take the Kingdome and reigne, that is ſpoken of, 1 *Cor.* 15. 23. 1 *Theſſ.* 4. 14, 16. In which their vile Bodies ſhall be wholly redeemed from death, and faſhioned into the likeneſſe of his glorious Body, for which all true Believers are here waiters, *Rom.* 8. 23. *Phil.* 3. 11, 21.

Yea, the reſurrection of the dead, is here expreſſed to be ſuch a work, as ſhall be effected by the power of his mighty voyce on all, both juſt and unjuſt; And therefore, though the juſt, or thoſe that ſleep in Jeſus now before his coming, and thoſe of them that ſurvive at his appearing, ſhall have their firſtneſſe in it; And all the righteous ſhall have the only bleſſednеſſe of it; Yet the reſurrection ſimply, is not their peculiar priviledge or portion, or a work only to be accompliſhed on them, but on all the dead that dye in *Adam*.

2 Such alſo it is here expreſſed to be, as in which all that are in the Graves ſhall come forth, a work exceeding, or going beyond that, in which ſome received their dead to life again, *Hebr.* 11. 35. and that in which ſome dead Bodies of Saints aroſe, and came forth of their Graves, and lived again ſome time amongſt men in this corruptible ſtate of the World, as *Lazarus*, *Joh.* 11. and others, *Math.* 27. 52, 53. In which yet there was a glorious manifeſtation of the great power of God, in and by Chriſt for raiſing all the dead, wholly out of the firſt death in due time; But in theſe it cannot be ſaid, that the perſons ſo raiſed, and brought forth were wholly redeemed from death, and from the power of the Grave, nor therein brought to the full enjoyment, or poſſeſſion of that eternall life and glory, to which they were called by the Goſpell, and therefore neither is that called, the reſurrection of them from the dead, yea they are ſtill ſaid to be expecting a better reſurrection, God having provided ſome better things for us, that they without us ſhould not be made perfect, *Hebr.* 11. 35--40. But the reſurrection of the dead, that which is ſo called in Scripture, and is ſo in a full and proper ſence, is ſuch as in which all that are in the Graves (which alſo may ſignifie generally, the diſappearing ſtate of death, becauſe in that, as in the Grave, they are hidden from us, though not from him that hides them there, as *Job* 14. 13. with *Pſal.* 139. 12.) even all that ſleep in the duſt of the Earth ſhall awake, and ſhall come forth, ſome to everlaſting life, and ſome to ſhame, and everlaſting contempt, *Dan.* 12. 2. He will ranſome them from the power of the Grave, redeem them from death; The firſt death, and the Grave that now hides them, ſhall be wholly deſtroyed, ſo that there ſhall be no more darkneſſe or ſhadow of death, in which the workers of iniquity may hide themſelves, *Hoſe.* 13. 14. *Revel.* 20. 13, 14. *Job* 34. 22.

All that are in the Graves ſhall hear his voyce, and ſhall come forth, now how,

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or in what consideration of them they are in the Grave, or dust of the Earth, is evident, that it is in the flesh, or body, as distinct from the spirit, or soul, which departs out of the body, at death, and returnes to God that gave it, to be appointed to its proper place, either of prison, or liberty, till the resurrection of the body. At death, the dust returnes to the Earth as it was, and the spirit returnes to God that gave it, *Eccles.* 12. 7. In death there is no difference between a man, and a Beast, as to outward appearance; But there is this great difference to be believed, though no man can by sence perceive it, or by Philosophy comprehend it. That the spirit of a Man goeth upward, whereas the spirit of a Beast goeth downward to the Earth, *Eccles.* 3. 20, 21. Hence 'tis said of *Rachel*, that her soul departed when she dyed, *Gen.* 35. 18. So *David* saw corruption, his flesh or body did turn to dust, when as notwithstanding, his spirit was with other spirits of just men made perfect, as far as the spirit without the body is capable. Now then the resurrection of the dead, is such, as in which the flesh or body, that sleepes in the dust of the Earth, shall be wholly redeemed from death, and the Grave; from that death, to which the Grave is annexed, even that death which presently turns them to corruption, and dust, if they rest in it. All that are in the Graves shall come forth, even all the dead Bodies of men that sleep in the dust of the Earth. And shall never more return to dust again, or be hidden in the Grave, or any such disappearing state of death; which unspeakably addes to the happinesse of those that have done well; And to the misery and terror of the other.

Furthermore, That the resurrection shall be of the same bodyes of men that dye in and from *Adam*, even of the same that returnes to dust, and corruption in those that sleep, or rest in death; That the selfe same, shall be raised by Christ, and made alive from that death, though it shall not be raised the same, or in the same quality, yet that it, even the dead, the same body that dyes, and is dead, shall be raised, and not another thing, or body in the stead of it, is evident from the resurrection of Christ, which is both, as hath been hinted already; The foundation of the resurrection of the dead, and also the first fruites of the same; As saith the Apostle, 1 *Cor.* 15. 20. But now is Christ risen from the dead, and become the first fruites of them that slept, whence also he calls him, the first born from the dead, *Coll.* 1. 18. Now as the Apostle in another case argues, the lump or harvest must needs be such as is the first fruites, of the like nature or kind; (as *Rom.* 11. 16.) If therefore the resurrection of Christ was the raising up from the dead, of the same body that dyed, in which he bore our sins to the Tree, even Jesus of the seed of *David* after the flesh, Then it follows necessarily, that the resurrection of the dead by him, is the raising up, and making alive from that death; the same bodies that dye in *Adam*; else his resurrection in the same body in which he dyed, could not be the first fruites of theirs. But that the resurrection of Christ was of the same body that was hung upon the Tree, and dyed, is most clear. First from his own demonstration of it after his resurrection, and before his being taken up; In all which he shewed (saith the text, *Act.* 1. 3.) himselfe to them alive after his passion, or suffering, by many infallible proofes; himselfe alive after his passion; himselfe that suffered and dyed, the same himselfe alive again, after that his passion; himselfe the same man, the same person, the same Jesus of *Nazareth*; And in the same body in which he suffered and dyed, and that was laid in the Sepulchre, as we may see more fully, and particularly in the narrations, as *Luk.* 24. 39, 40. Behold my hands and my feet, that it is I my selfe, handle me, and see, for a spirit hath not flesh and bones, as yee see me have; And when he had thus

ſpoken, he ſhewed them his hands and his feet. Again, verſ. 46, 47. It was neceſſary that the ſame Chriſt that ſuffered and dyed, ſhould riſe again the third day; And that repentance and remiſſion of ſins ſhould be preached in his name. Likewiſe, *Joh.* 20. After they had been at the Sepulchre, and found not the body of Jeſus there; Jeſus himſelfe appeared to them, and after ſome reaſoning with them, he ſhewed them his hands and his feet; Then ſaith the Text, were the Diſciples glad when they ſaw the Lord, verſ. 20. Again, verſ. 27: Then ſaith he to *Thomas* reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe but believing; *Thomas* having ſaid before, verſ. 25. That unleſſe he ſhould ſee in his hands the print of the nayles, and put his finger into the print of the nayles, (namely by which he was nayled to the Croſs.) And thruſt his hand into his ſide, (namely that was pierced with a Spear, *Joh.* 19. 34.) he would not believe. For which though he deſerved reproofe, and went not without it; yet our Saviour graciouſly condiſcended to his weakneſſe for our further confirmation. Secondly, this is alſo moſt clear from the holy Ghoſts Teſtimony of him after his aſcenſion, and being received up into Heaven; That it was the ſame, that the *Jewes* ſlew, and hung on a Tree, whom God had raiſed and exalted with his right hand, a Prince and a Saviour; And whom the Heaven muſt receive till the reſtitution of all things, *Act.* 5. 30, 31. & 3. 13-21. He even the ſame that was dead, is alive for evermore, and hath the keyes of Hell, and death. *Rev.* 1. 18. This man continues for ever, even the man Chriſt Jeſus. And therefore is a powerfull Mediator, and high Prieſt, *Hebr.* 7. 23, 24-26. 1 *Tim.* 2. 5, 6, See it very largely and expreſly demonſtrated, *Act.* 2. 22-36. & 13. 23-38. That that man Jeſus of *Nazareth*, of the ſeed of *David* after the fleſh, who had been approved by God amongſt his enemies, by miracles and ſignes, as they alſo knew, Him whom they by wicked hands, had crucified and ſlain, Him God had raiſed up, having looſed the paines of death, becauſe it was not poſſible that he ſhould be holden of it: That *David* being a Prophet, and knowing that God had ſworne with an oath to him, That of the fruit of his loynes according to the fleſh, he would raiſe up Chriſt to ſit on his Throne; He ſeeing this before, ſpake of the Reſurrection of Chriſt, that his ſoul was not left in Hell, neither did his fleſh ſee corruption; as *Davids* did, *David* is not yet aſcended or raiſed. But Jeſus that was made of the ſeed of *David* after the fleſh, in that one body ſo prepared for him in the womb of the Virgin, in which he bore our ſins to the Tree; He is mightily declared to be the Son of God by the reſurrection of him from the dead in that ſame body, according to the Scriptures, *Rom.* 1. 3, 4. 2 *Tim.* 2. 8. 1 *Cor.* 15. And he being riſen from the dead, in that body in mans nature is become the firſt fruites of them that ſlept, or that yet dye in *Adam*; Therefore we conclude that the reſurrection in the lump, or harveſt of it, even of the juſt and unjuſt ſhall be ſo far of the ſame nature or kind, that it ſhall be of the ſame bodies that dye in *Adam*, and from him, even that which is dead, and ſleepes in the duſt of the earth, of them that reſt in death, yea the ſame bodies of all the reſt, (not another ſhall come up in the room,) but it ſhalll be changed into another quality, yea this our concluſion, is likewiſe plainly and abundantly aſſerted by the Apoſtle, in that, 1 *Cor.* 15. in anſwer to that queſtion, which the Apoſtle ſuppoſes ſome ignorant and carnall minds would move; (*viz.*) How are the dead raiſed up, and with what body do they come? In anſwer to that Queſtion, he all along abundantly aſſerts, that even the ſame it, the ſame body that is ſown, a naturall body, and in corruption, ſhall be raiſed again, though in another quality. And

firſt in his ſimilitude or compariſon of the ſeed, or grain ſown in the Earth, being quickened after it dyes in the Earth; Though the compariſon between that and the reſurrection will not hold in every thing, yet ſo far as the Apoſtle uſes and applyes it, its of good uſe for illuſtration; There he tells us, that which thou ſoweſt, is not quickened, except it dye; he ſaith not, that the ſame ir, the ſame ſeed, or grain is not quickened, but that it is not quickened, except it dye, ſo then it is the ſame ſeed or grain which is quickened after it dyes; Then further he addes, that which thou ſoweſt, thou ſoweſt not that Body which ſhall be-- But God giveth it a body, as it hath pleaſed him, and to every ſeed, his own body. He ſaith not, that which thou ſoweſt ſhall be no more, or that there riſeth or cometh forth ſome other thing, or body in the ſtead of it; But that which thou ſoweſt, thou ſoweſt it not that which it ſhall be, ſtill its the ſame it, that ſhall be in the quickening of it. Another body as to the quallity of it, Its the ſame changed, he gives to every ſeed its own body. So likewiſe he abundantly aſſerts in the following application of the compariſon, ſpeaking therein chiefly, or more directly of the Reſurrection of the juſt; So alſo is the reſurrection of the dead: It is ſowne in corruption, it is raiſed in incorruption; It is ſowne in diſhonour, it is raiſed in glory: It is ſowne in weakneſſe, it is raiſed in power: It is ſowne a naturall body, it is raiſed a ſpirituall body; Obſerve all along its the ſame it, the ſame body that now is vile and dead, and turnes to duſt, that is raiſed another body as to quality, or in another quallity; The ſame body that is now in its preſent ſtate of fleſh and bloud as corruptible, unacapable of inheriting the kingdom, even the ſame ſhall be changed, and faſhioned into the likeneſſe of his glorious body, and then inherit with him. Whence the reſurrection is called the Redemption of the body, and not the quickening, or raiſing up ſome other thing, *Phill.* 3. 21. *Rom.* 8. 17-23.

2 The next thing we propounded, as having occaſion given us by the text to conſider, in this Doctrine of the reſurrection of the Dead, and eternall Judgment, is, The time of it. Some diſcovery of which is hinted in the former conſideration; yet here we ſhall perticularly ſhew, what is expreſſed and ſignified in the text concerning it. And how that is confirmed in other Scriptures.

1 It is expreſſed to be in an hour or time that is coming, yea, that ſo much is to be underſtood in the expreſſion, that it is not now; not made, or accompliſhed in, or upon any in this preſent time, that is already come; appeares by compareing this with verſ. 25. To which that this relates, we have already ſhewed, In that with reference to it, this declares a greater and more wonderfull manifeſtation of the excellency of the ſon of man, and of the mighty power of his voyce then that there ſpoken off. And here its relating to that, further appeares in the expreſſion of the time of the coming forth of this, as compared with the time of the coming forth of that. Conſider and compare the ſeverall expreſſions, of the time of the coming forth of the diſtinct, and ſeverall workes; There he ſaith, the hour is coming, and now is, in which the dead ſhall hear his voyce, and they that hear ſhall live.

Here he ſaith, Marvell not at this, For the hour is coming, in the which all that are in the Graves ſhall hear his voyce, and ſhall come forth, &c. Now in that he there ſaith, the hour is coming, and now is; and here ſaith, the hour is coming: But leaves out that chauſe, and now is, which is there added I ſay, in that he addes it there, and leaves it out here, he fully ſignifies ſo much to be underſtood, that the hour, or time for this here ſpoken of, is not now, and ſo his ſaying here, that the hour is coming, without the addition of that clauſe, conſidering what relation

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it hath to that verſe where it is added, is as much as if he had ſaid, the hour is coming, but is not now; (as the forementioned efficacy of his voyce is,) but in the time yet wholly to come, they erred concerned the truth, that ſaid, that the reſurrection was paſt already, or paſt to ſome, and ſo already come, or made and accompliſhed upon any, in the time of this life: For as it is appointed to men, (the whole kind) once to dye, ſo alſo after death, to come forth to the Judgment, 2 *Tim.* 2. 18. *Hebr.* 9. 27.

2 It is fully ſignified in the text, (ſtill comparing it as before with that 25 verſe,) that the hour or time of the reſurrection and eternall Judgment, is an hour or time by it ſelfe, diſtinct from that hour or time ſpoken of in the 25 verſe, which was both coming, and already begun; And therefore no part of that, nor can it be till that be finiſhed, for he ſaith not, that in this hour or time coming, which now was already begun, or in any following part of that; all that are in the Graves ſhall come forth. But having mentioned that hour or time coming, that then was already begun, as a diſtinct hour or time of it ſelfe; he then mentions this, as another, and following hour, in which all that are in the Graves ſhall hear his voyce, and ſhall come forth, &c. This hour then ſhall not come, untill that be finiſhed that was then already begun. Yea,

3 That it ſhall immediatly ſucceed that, is evident alſo in the expreſſions, In that of the firſt, he ſaith, the hour is coming, and now is, and then with reference to that, ſaith of the following, the hour is coming, as who ſhould ſay, The next after this hour or time, that now is, or is already begun, it ſhall follow it, at the heeles.

Now then for our underſtanding the time of the Reſurrection of the dead and of eternall judgment as expreſſed, and ſignified to us by our Saviour in this text; Its needfull for us to conſider. 1. What is that hour or time mentioned in the 25 verſe; as coming, and already come, or begun. 2 What is that hour or time immediatly following, or coming next after that, mentioned in the 28 verſe, after which is our enquiry. 1 The hour or time mention d in the 25 verſe, of which our Saviour ſaith, it was coming, and was then already begun, it appeares by comparing it with the former verſes, to be the time of the miniſterall preaching of the voyce, or wo d of the ſon of God; in mans nature as alr. ady come in the fleſh, which was begun by the Lord himſelfe, (his forerunner *John* preparing the way to it,) And confirm d by thoſe that immediately, and perſonally heard, and received it from himſelfe, *Hebr.* 2. 4. This miniſtration or diſpenſation is called, the preaching of peace by Jeſus Chriſt, *Act.* 10. 36. His ſpeakeing from Heaven, as diſtinguiſhed from *Moſes* miniſtration, or ſpeaking on earth, *Hebr.* 12. 25. For though this voyce did begin to come forth in our Saviours perſonall miniſtration on earth, yet it was confirmed and given forth in full by him from Heaven (after his aſcenſion) in that wonderfull pouring out of the holy Ghoſt on the firſt witneſſes; And by them to all Nations for the obedience of faith; And he is ſpiritually preſent with it to the end of the World; yea that beginning of the coming forth of it in his perſonal miniſtration on earth, was alſo his ſpeaking from Heaven, He being then in the boſome of the Father, ſo as never man was, did more fully, and clearly reveale him; And ſo its here called, the voyce of the ſon of God, (even of the only begotten ſon of God, that was in the boſome of the Father, as *Joh.* 1. 18.) Both as now already begun in his perſonall miniſtration, and as after more fully to come forth from him, when aſcended into Heaven, in that miniſtration of the ſpirit, (which yet was not ſo given, till he

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was glorified, *Joh.* 7. 39.) This is that called, the coming forth of grace, and truth by Jesus Christ, of the fullnesse of which ministry, the Apostles received after his ascension; And so called as distinguished from the coming of the Law by *Moses*, *Joh.* 1. 16, 17, 18. The preaching of the Kingdom, as distinguished from the Law, and the Prophets, *Luk.* 16. 16. The manifestation of the righteousnesse of God by the faith of Christ, as distinguished from the former witnesses of it, in the Law, and Prophets, *Rom.* 3. 21, 22. Christs bringing life and immortality to light by the Gospell, 2 *Tim.* 1. 10. And so the testimony of the Lord, verse 8. And here, the voyce of the son of God, his word, preaching, or ministry, Gods speaking to us by his Son, as distinguished from his speaking in sundry manners in former times, *Hebr.* 1. 1, 2. Now the time of the continuance of this ministry, is expressly shewed to be, To the end of the World in this corruptible state of it, or the World that now is; All power (saith our Saviour) is given unto me; (namely in mans nature, even in that body in which he bore our sins to the Tree, being now raised from the dead, and as the great and last Prophet to the Nations, Gods light to the Gentiles, and his salvation to the ends of the Earth) Goe yee therefore, Disciple the Nations, baptizeing them (that is in pouring out this word or Doctrine upon them; Publishing his name and repentance, and remission of sins in it, for all; And also in outward sealing, or witnessing the truth of that, in that ordinance of baptizeing with water in that name; And so baptizeing them) in the name of the Father, and of the Son, and of the holy Ghost, (as now come forth in him) Teaching them to observe all things whatsoever I have commanded you, and loe I am with you alwayes to the end of the World, *Matth.* 28. 18, 19, 20. And so the Apostle saith, They had received the grace of Apostleship fully to make known, and give forth the preaching of Christ, which was kept secret since the World began, but was now given by the Father, to the man Christ, raised from the dead; As the last, and great Prophet, even the same, which he began personally to preach on Earth; The fullnesse of which he had now given to them, as his Ambassadors, for obedience of the faith among all Nations for his name, *Rom.* 1. 5. *&* 16. 25, 26. 2 *Tim.* 4. 17.

Yea our Saviour further saith, That this Gospell of the Kingdome, must be preached in all the World, for a witnesse unto all Nations, And then shall the end come, *Matth.* 24. 14. This ministration is to continue till then, whence 'tis called, the dispensation of the fullnesse of times, *Eph.* 1. 10. And those gifts that are so given unto the Church, as that they are said to be set in it (as distinguished from those that were added, to accompany them chiefly in the beginning of that dispensation, 1 *Cor.* 12. 28. with *Eph.* 4. 11.) They are so given, and set in it for that work of the ministry, and to be exercised therein, till we all come in the unity of the faith, and acknowledgement of the son of God, to a perfect man, to the measure of the full age of Christ in his body; The Church, even till the time when they shall all be brought together in a perfect state in the first resurrection, *Eph.* 4. 11, 12, 13. Whence also the times and ages, or dayes of the World that now is, from the beginning of the coming forth of that voyce of the son of God, are called, the last dayes, as distinguished from those former sundry times, in which God spake in divers manners, *Hebr.* 1. 1, 2. yea the last time, or age of the World, and the time of the last dispensation, or ministration to be given to it, 1 *Joh.* 2. 17, 18. with *Eph.* 1. 10. The hour or time of the voyce of the Son of God, or of the preaching of Jesus Christ, and by him in the man; our Saviour shewes to be the last. After he had sent divers servants before, last of all, he sent the Son himself, *Matth.* 21. 37.

2 We come next to enquire, what is that hour or time immediately ſucceeding or coming next after that time, of the miniſteriall preaching of Jeſus Chriſt, foremention'd; After the finiſhing of which, there ſhall be no more meanes uſed, nor time afforded to the World, that now is, nor ſhall there ever be any more need of ſuch gifts, or ſuch exerciſe of them, as is now appointed for the work of the miniſtry, by the Saints in this time of their imperfection, though the matter of the voyce preached, ſhall then be the matter of their ſong, and glorioufly commemorated by them among all the Nations in the World to come. The hour or time then coming after, and immediately ſucceeding that hour or time mentioned in verſ. 25. Cannot be in any time, or ages of the World, that now is, nor untill the ſecond perſonall appearing of Jeſus Chriſt from Heaven. For till then, this time forementioned laſts; And is therefore called the laſt time, or age of the World, that now is: (as we have already ſhewed) The time therefore under conſideration muſt needs be, the time of the World to come, which immediately followes at the heeles of this, and upon that ſecond and glorious appearance of the mighty God our Saviour, as 2 *Pet.* 3. So that it is the World to come of which we ſpeak, and of which our Saviour ſpeakes in this 28 verſe. The hour is coming, in the which all that are in the Graves ſhall hear his voyce, and ſhall come forth, ſome to the Reſurrection of life, and others to the Reſurrection of damnation. It is the time of his glorious perſonall appearing from Heaven upon earth, to put an end to the World that now is; And create new Heaven, and new earth, and reſtore the whole Creation: And the time of his glorious Kingdom on the earth in the World to come, in which all things ſhall be viſibly and glorioufly ſubdued to him; (2 *Tim.* 4. 1.) After which time ſhall be no more.

Now then, that there ſhall be ſuch a time, after the miniſteriall preaching of peace by Jeſus Chriſt hath been continued its time, for a witneſſe to all Nations, ſuch a time I ſay, as in which the Son of man ſhall perſonally appear from Heaven on the Earth, in that glory he now poſſeſſeth for us in Heaven, in that body in which he bore our ſins to the Tree. And ſhall then put an end to the World that now is, and make new Heavens, and new Earth, and take to him his great power, and reigne on the Earth, till all his enemies be ſubdued.

And that all that whole time of his appearing, and Kingdom, is called, one time, or day of the ſon of man, the great day of Chriſt, the hour, or time that is coming, and not yet come.

And that, that time, or day of his appearing, and Kingdom, is the time of the dead, that they ſhall be raiſed and judged. See a little of the Scriptures Teſtimony to each of theſe.

1 That there ſhall be ſuch a time, after the miniſteriall preaching of peace by Jeſus Chriſt, (as aforeſaid) ſee *Peters* Teſtimony (*Act.* 3. 19, 20, 21.) of the times of refreſhing, which (ſaith he) ſhall come from the preſence of the Lord, when he ſhall ſend us Jeſus Chriſt, who before (ſaith he) was preached unto you, (namely before that time of Gods ſending him again, (viz.) in this preſent hour or time that now is, after the finiſhing of which, God ſhall ſend us the ſame Jeſus whom they crucified, in the glory which he now poſſeſſeth for us) whom, the Heaven muſt receive till the Reſtitution of all things, which God hath ſpoken, by the mouth of all his holy Prophets, ſince the World began: To which agrees the teſtimony of the Angels, this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him goe into Heaven, *Act.* 1. 11. As he appeared once in the laſt Ages of the World in that one body, which the Fa-

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ther prepared for him, in our nature, to put away ſin by the ſacrifice of himſelfe, and ſo was once offered, to beare the ſins of many: So he ſhall appear the ſecond time in the ſame body, but without ſin, or any imputation, or fruites of it upon him, even in the glory, he now poſſeſſeth for us to the utmoſt ſalvation of thoſe that now look for him, *Hebr.* 9. 26, 28. Thoſe that have their converſation in Heaven, do look for the Saviour, the Lord Jeſus Chriſt from Heaven, as *Phil.* 3. 20. *Coll.* 3. 4. *Tit.* 2. 13. And though others ſcoffe at the promiſe of his coming, yet that day of the Lord will come, (to them as a Theife in the night) In the which the Heavens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with fervent heate, the Earth alſo, and the works therein ſhall be burnt up, (And ſo it ſhall be as the dayes of *Noah*, and of *Lot*, to the diſſolving all theſe things, and putting an end to this corruptible ſtate of the World, *Luk.* 17. 25, 30.) Nevertheleſſe, we according to his promiſe look for new Heavens, and a new Earth, in which dwelleth righteouſneſſe, 2 *Pet.* 3. 4--14. yea in that his coming, he ſhall ſtill ſit on the right hand of power, *Math.* 26. 64. and reigne on the earth, miniſtring judgment to the people in righteouſneſſe, *Pſal.* 9. 7, 8. & 96. 13. 2 *Tim.* 2. 18. *Rev.* 5. 10. & 20. 4, 6. And then when he takes to him his great power, and reignes (as *Rev.* 11. 17.) all things ſhall be viſibly, and glorioufly ſubject to him, for he ſhall put down all rule, power, and authority, and reigne till all his enemies be put under his feet, and then deliver up the Kingdom to the Father, and God ſhall be all in all, when time ſhall be no more, 1 *Cor.* 15. 23--28. with *Hebr.* 2. 5-8.

2 That all that whole time of his glorious perſonall appearing and Kingdome is together, and by it ſelfe, as diſtinguiſhed from the firſt day of the ſon of man, In which he once perſonally appeared to put away ſin by the ſacrifice of himſelfe, and hath aboliſhed death, And in which alſo, he perſonally began, and mediately continues, a gracious and ſpirituall miniſtration, bringing life, and immortality to light through the Goſpell, I ſay, as diſtinguiſhed from that whole day, or time of the ſon of man. All this time of his glorious appearing, and Kingdome is called one of the dayes of the ſon of man, *Luk.* 17. 22. Where after he hath told the Phariſees, that the Kingdome of God cometh not with obſervation, outward ſhew of glory, or worldly pomp, as they expected; But that the Kingdome of God, was now amongſt them, (brought to them, in the miniſtration and preaching of it by him) he then further tells his Diſciples, that they ſhould deſire to ſee one of the dayes of the ſon of man, namely that of his ſecond appearing, and the glorious manifeſtation, and bringing downe of the Kingdome then; And ſhould not ſee it, namely not in this day or time, nor till they ſhall be gathered together, with all that ſleep in Jeſus, as appeares in the following part of that chapter. *Daniel* ſhall then ſtand up in his lot; yea, frequently, all that time of his appearing, and Kingdome, is called the day of the Lord, the great and notable day, (as 2 *Pet.* 3. *Malla.* 4. 5.) (one day being with the Lord, as a thouſand years, and a thouſand yeares as one day) The ſon of man, his day, the day in which the ſon of man ſhall be revealed, *Luk.* 17. 24, 30. The day of Chriſt, *Phil.* 2. 16. And ſo here, the hour or time of the ſon of man, that is yet wholly to come, In which ſhall be the moſt wonderfull and glorious putting forth of his mighty voyce. And therefore (as well as for other Reaſons) is that whole time of his appearing, and of his Kingdome, or glorious reigne on the earth, called one time, one day, one hour, though it may be as long, or longer then this time of the miniſteriall preaching of peace by Jeſus Chriſt; And that it may be ſo, may be ſignified by its

being called by the ſame name; An hour, yea that is the hour coming, in which there ſhall be no ſuch occaſion for cutting ſhort the time, as there is, and will be in this preſent hour, I ſay, if it ſhould be never ſo long, yet all of it is therefore called, one hour, one time, one day of the Son of man; Becauſe as in this preſent hour of his miniſteriall preaching peace, There is no change of miniſtration, or diſpenſation, in which God, doth or will ſpeak and reveale himſelfe to us, As before there was, *Hebr.* 1. 1,2. That his ſpeaking to us by his owne Son is the laſt, as we have ſhewed before, even ſo in that hour that is coming, there ſhall be no change or alteration of the ſtate of things as they ſhall be renewed, and ſet by him, nor any more changes or overturnings of the Government, or adminiſtration of it, as now there is; Till he whoſe right it is, come, and take it, *Pſal.* 96. 10, *&c.* with *Iſa.* 66. 22. *Ezek.* 21. 27. with *Pſal.* 75. & 82 His ſeed ſhall endure for ever; His Throne ſhall be as the Sun, it ſhall be eſtabliſhed for ever as the Moon, *Pſal.* 89. 36, 37. His Kingdome is an everlaſting dominion, which ſhall not paſs away to another, but be poſſeſſed by him (who will deliver it to his Father, when he hath deſtroyed all enemies) and by his Saints with him for ever, *Dan.* 7. 14, 18, 26, 27. *Revel.* 22. 5. Yea therefore alſo is it called, the Day of Chriſt, the great Day of the Lord, becauſe in it, he ſhall ſee all the fruit of the travell of his ſoul in this day, (both in them that are ſaved, and in them that periſh,) he ſhall then ſee his ſeed, that were now made willing in the day of his grace, and powerfull Goſpell, and enjoy them with him, in the full enjoyment of his infinite glory, the fruit of his ſufferings; And he and they ſhall ſee their deſire then on their Enemies, that have wickedly perſiſted in their ſtubborneſſe, all the day of his grace towards them; In their everlaſting deſtruction from the preſence of the Lord, and by his righteous judgment, and the power of his mighty voyce, that now would have ſaved them, In which judgment he ſhall be glorified, and the righteous ſhall rejoyce for ever. As alſo appeares in the next conſideration.

3 That that time of the appearing, and Kingdome of Jeſus Chriſt, is the time of the dead, that they ſhall be raiſed, and judged; And that he ſhould give rewards to his ſervants, &c. And ſhould deſtroy them which deſtroy the Earth, ſee for this, *Revel.* 11. 15, 17, 18. Likewiſe our Saviour plainly affirmeth, that the ſon of man ſhall come in the glory of his Father, and with his holy Angels; And then ſhall he reward every man according to his works, *Math.* 16. 27. yea the Apoſtle expreſſeth our poſition diſtinctly in ſo many words; The Lord Jeſus Chriſt ſhall judge the quick and the dead at his appearing, and at his Kingdome, which diſtinct mention of the time, leades us to the next conſideration in the text. *viz.*

3 The intimation this text gives us of the order of the Reſurrection of the dead, and eternall judgment by Chriſt.

That thoſe that have done good in this World, ſhall be firſt raiſed and brought forth to the enjoyment of their glory, and glorious rewards; Before thoſe that have done evill in this World, ſhall be raiſed, and brought forth to their everlaſting puniſhment, is intimated, in the order obſerved by our Saviour in this declaration of it; mentioning firſt, the reſurrection unto life of thoſe that have done good, and after that, the reſurrection unto damnation of thoſe that have done evill; yea the like order is obſerved, wherever it is diſtinctly ſpoken of by the holy Ghoſt in the Scripture; as in *Dan.* 12. 2. Many that ſleep in the duſt of the Earth ſhall awake, (where by many, we may underſtand all of them, according to our Saviours aſſertion in this text,) And then coming to the diſtinct mention

of

of the ſeverall ſorts, he obſerves the ſame order with our Saviour here; Some to everlaſting life, and ſome to ſhame, and everlaſting contempt: So Paul, *Act.* 24. 15. In his acknowledgement of the reſurrection of the dead, mentions firſt, the reſurrection of the juſt, and then of the unjuſt.

Yet this we grant, that the order of expreſſions doth not alwayes ſignifie, an order of time in the coming forth of the things expreſſed, or a diſtance of time between the coming forth of them; But where the ſame order is alwayes obſerved by the holy Ghoſt ſpeaking of the ſame things, it is the more ſignificant; For this we finde, that when he ſpeakes of ſeverall, or diſtinct things, in which he would not have us apprehend ſuch an order of time in the coming forth of them; or diſtance of time between them, as might be intimated in the order of expreſſions, he doth not then alwayes obſerve the ſame order in the expreſſions of them; As for inſtance, when he ſaith, except a man be born of water, and of the ſpirit, he cannot enter into the Kingdome of God, yet that we may not apprehend, any ſuch thing intimated in the order of expreſſions there, or in the diſtinct manner of mentioning; The water, and the ſpirit, as a double, or two fold birth. 1 Of Water. 2 Of the ſpirit, or a ſeverall, and divided coming forth of thoſe principles for effecting the new birth: firſt of the water by it ſelfe; ſecondly of the ſpirit by it ſelfe, Therefore the holy Ghoſt doth not alwayes obſerve the ſame order, when ſpeaking of the ſame things: Yea our Saviour changeth that order in his explication of that Doctrine, and therein of thoſe principles of Regeneration, the water and the ſpirit; In the ſame chapter, *Joh.* 3. 14, 15, 16. which verſes are evidently a further demonſtration, and explication of that Doctrine, verſ. 3, 5. ſhewing in that whole explication, what that water, and that ſpirit is, of which a man may be born again; And there (I ſay) he changes the order uſed in verſ. 5: ſpeaking to that firſt in his explication, which was laſt in his firſt declaration of them: Namely the ſpirit, of which a man may be born again, which he interprets to be, in that office, or work of the ſpirit; The lifting up of the Son of man, according to that, *Joh.* 16. 14. And then explicates the water after, to be that love of God to man-ward, that is manifeſted in and through the gift of his Son; which is both the ground of the ſpirits being ſent to lift him up, and alſo is it ſelfe commended, diſplayed, and ſhed abroad, in ſuch lifting him up, as verſe 17. with *Rom* 5. 5, 6, 7, 8, &c. And ſo the water, and the ſpirit goe together, and are one in and with the other, poured forth abundantly by Jeſus Chriſt, for regenerateing men, as *Tit.* 3. 3, 4, 5, 6. which that we may underſtand, our Saviour obſerves not the ſame order of expreſſions in the firſt declaration, and following explication, and after by his Apoſtles mentions them, as joyntly coming forth together; yea in the 1 *Joh.* 5. 8. expreſly mentions, the ſpirit firſt; And then the water and the bloud of Chriſt, through which the water is ſhed abroad by the ſpirit opening, and ſprinckling it, and ſo mentions them, as all agreeing in one, and coming forth joyntly, and together. Other inſtances of like nature might be given.

But (as we have ſaid) when the ſame order is alwayes obſerved in mentioning the ſame things, as it is wherever the reſurrection of the juſt, and unjuſt is ſpoken off: It's more ſignificant, as to order of time to be obſerved by us in the coming forth of thoſe things. And at leaſt it gives us occaſion to obſerve what other Scriptures ſpeak more fully to that point.

Now then, That there ſhall be ſuch an order in the Reſurrection of the dead and eternall judgment by Chriſt; That Chriſt the firſt fruites being already raiſed

from the dead, ſhall afterwards, even at his coming raiſe up them that are his, and bring them with him; and then after that, the end; All that dye in *Adam*, ſhall be made alive by him, but every man in his owne order, yea that the dead in Chriſt ſhall riſe firſt, (not before the Survivers of that body then ſhall be changed, for that ſhall be at the ſame time, they ſhall not one prevent another, But) Before the reſt of the dead, as *Revel.* 20. 5. even immediately, at his deſcending, and coming downe from Heaven; And then at the ſame moment, the Survivers of them being changed, they ſhall be taken up together, to meet the Lord in the Ayre, And ſo he ſhall bring them with him, and they ſhall be from thence forth ever with the Lord, in their ſoules, and bodies reunited; All this is full and expreſſe in 1 *Theſſ.* 4. 14--16. 1 *Cor.* 15. 22, 23. with *Rev.* 20. As likewiſe, that though all that ſleep in Jeſus, God ſhall bring with him, they ſhall meet him in the Ayre, and ſo come with him at his coming, yet death ſhall not then immediately at his coming be wholly deſtroyed, but remaine in Beeing, and in being as an enemy after his appearing, and in the time of his reigne, yea its the laſt enemy that ſhall be deſtroyed by him in that day of his reigne, is alſo clearly expreſſed, in that 1 *Cor.* 15. 23, 25, 26. After he hath ſaid, thoſe that are Chriſts ſhall be made alive at his coming to take the Kingdome, he then addes this as coming between that, and his delivering up the Kingdome: That he muſt reigne till he have put all his enemies under his feet; The laſt enemy that ſhall be deſtroyed is Death. Though death ſhall be perfectly deſtroyed in the children of the firſt reſurrection, Immediately on his coming to deſtroy his enemies, and take his great power, and reigne: And they ſhall be Princes, and Reigners with him; yet death is not preſently, perfectly deſtroyed, but remaines in being as an enemy, and is the laſt that ſhall be deſtroyed, As to ſay.

1 It muſt needes ſtill remaine in Beeing, and in ſome ſence reigning on the Bodies of thoſe, that ſhall be the ſubjects of that Kingdome, that ſhall be poſſeſſed and adminiſtred by the ſon of man, and the children of the firſt reſurrection, A thouſand yeares on Earth, even upon thoſe that are ſaved, left, or reſerved from being cut of in thoſe ſweeping and diſſolateing judgments, that ſhall be immediately executed on the Earth, at his perſonall coming to take the Kingdome; And ſo upon the people that ſhall then be born; The Nations that ſhall preſently and abundantly multiply and increaſe of thoſe few, who ſhall all be the ſubjects, and admitted to walk in the light of that glorious Kingdome, *Iſa.* 24. 6. 13, 14. & 66. 19. & 60. 21, 22. *Pſal.* 102. 18, 22. *Revel.* 21. 24. I ſay death, or mortallity muſt needs ſtill remaine in being on them, though not ſo imbittered with violent diſeaſes, paines, and miſeries as now; The creature being reſtored, and all other enemies ſubdued, ſo that men may generally live, and live happily in ſubmiſſion to that glorious Government, much, or all the time of it. Yet in a ſtate of mortallity, till they have paſſed through it; For its appointed to all the whole kind of man once to dye, yea they muſt all firſt bear the Image of the earthy; So that mortallity muſt needes continue in being, as long as there is any off-ſpring, or generation of mankind, coming forth, which that there ſhall be in the time of the adminiſtration of that Kingdome on earth, the forecited Scriptures ſhew; yea the Pſalmiſt prophecying of that Kingdome, declares this to be the bleſſedneſſe of all thoſe ſubjects of it, that fear the Lord, and ſo volluntarily ſubmit to, and rejoyce in that Government; They ſhall ſee their childrens children, and peace upon Iſrael, *Pſal.* 127. Though they that ſhall be counted worthy to obtaine that World, and the Reſurrection from the dead, they neither marry

nor

nor are given in marriage, nor can they dye any more, for they are equall unto the Angels, and are the children of God, being the children of the Reſurrection, *Luk.* 20. 35, 36. They ſhall poſſeſſe glory of a far higher nature, not as ſubjects, but as Reigners with Chriſt: yet among the ſubjects of that Kingdome and World to come, that are not the children of the Reſurrection, but under their Government; there will be marrying, and wonderfull increaſe and multiplication, ſuch as in no time before, compare with that, *Pſal.* 127. *Iſa.*60. 21, 22. And while ſo, and that they are not yet the children of the Reſurrection; That mortallity remaines on them, is clearly imported in that of our Saviour laſt mentioned, as alſo in what hath been already ſaid; it muſt remaine on them, till they have paſſed through death, and be made the children of the Reſurrection, for all muſt firſt bear the Image of the earthy; And not only ſo ſhall death remaine in being, and in being as an enemy, though a conquered one. But alſo,

2 In that it ſhall hold thoſe that now were enemies to him, and dyed before or at his coming, as well as alſo, thoſe that ſhall be cut off in their ſin and rebellion in the time of his Reigne; It ſhall hold them I ſay from their utmoſt puniſhment, to be for ever executed on ſoul and body, (in which the Lord ſhall be glorifyed, and the righteous rejoyce,) even untill the finiſhing of that thouſand yeares reigne on the earth; This is plain, and expreſſe: The reſt of the dead lived not again till the thouſand years were finiſhed, *Revel.* 20. 5. After the finiſhing of which thouſand years alſo, and not before; yea after the reſurrection, and judgment of the reſt of the dead, at the expiration of that time; Then ſaith the 14th. verſe, were death and hell: The firſt death and the Grave caſt into the lake of fire, that they might never more hide, or hold the workers of iniquity from any part of their judgment, or puniſhment, or any of the righteous from any part of the fullneſſe of their glory. And ſo it anſwers to that, The laſt enemy that ſhall be deſtroyed is death. All other enemies in being, and that ſhall be found perſiſting ſuch, ſhall be deſtroyed immediately on his appearing to take the Kingdome, when he ſhall bring all that ſleep in Jeſus with him; Then the Beaſt, the humane and Worldly power appointed of God to ſtand its time, though turning it ſelfe againſt him by whom it was ſet; And the falſe Prophet; The Antichriſtian power and ſpirit, in conjunction with the Beaſt, riſeing up, on his coming to make War with him, and his Army, ſhall have their power deſtroyed; And their perſons, that are then in being eminently in the adminiſtration of that power, ſhall be taken, and caſt alive into the Lake of Fire; But the remnant of thoſe enemies, ſurviveing and riſeing up with the Beaſt and falſe Prophet againſt Chriſt, and his Army, at his coming, ſhall then be ſlain by the ſword, that proceedeth out of his mouth, and ſhall have their Carkaſſes caſt out; And their fleſh ſhall be meate for all Foules, and they ſhall be an abhorring to all fleſh. And their ſpirits gathered together, as Priſoners in the Pit, till after thoſe many dayes of his reign on the Earth, with the children of the firſt Reſurrection. And then they ſhall be viſited, and have their dead bodies raiſed, and in them be judged, and caſt into the Lake of Fire, where the Beaſt and falſe Prophet are, and were before them, and where they ſhall be tormented day and night with the Devill that deceived them, for ever and ever. And at the ſame time, all the reſt of the dead, both thoſe that have dyed before out of Union with him; And thoſe that have been cut off in their Rebellion, in the time of his Reigne; And alſo thoſe that in that time have volluntarily ſubmitted to that Government, and walked in the light of it, whether they have dyed before in the time of that his Reigne, as happily ſome of them

may,

may, or lived till the end; They shall all then be raised, or changed, and stand before his judgment seat, and receive according to their deeds, according to the Gospell rule of judgment, compare *Isa.* 24. 21, 22. *chap.* 34. 2, 3, *&c.* with *chap.* 66. 15, 16--24. *Revel.* 19. 11. to the end. with *chap.* 20. 5. 11. to the end.

All shall come forth out of their Graves, and out of the disappearing state of death, And appear before his judgment seat, But those that now sleep in Jesus shall rise first, and with them the Survivers of that body shall be changed, then immediately at his coming; The rest of the dead shall not live again till the thousand yeares be finished, yet all this whole and generall resurrection, and judgment, in both parts of it, shall be, in that one hour, time or day of the son of man forementioned, as expressed in 2 *Tim.* 4. 1. At his appearing, and his Kingdome.

The first fruites, (as with relation to the other they are called, *Rev.* 14. 4.) immediately at his appearing; The compleating and finishing of the generall resurrection and judgment at his Kingdome, and before it be delivered up, as 1 *Cor.* 15. 22--28. with *Revel.* 20.

By what hath been said, in the opening these three Branches of Instruction, (*viz.*) what the resurrection and judgment is, as to the subject of it, And in what time and order it shall be: We have shewed, and proved by the Scriptures. That there shall be a generall Resurrection of the dead Bodies of men, both of the just, and unjust; And that all must appear before the Judgment seat of Christ, at his appearing, and his Kingdome; That every one may receive in his body, the things done in his body, according to what he hath done, whether it be good or bad; But every man in his own order. They that are his (in this day) at his coming: And after that, yet in that time of his Kingdome, all the rest of the dead.

To the other two Branches of Instruction contained in the Text, and more directly, and fully spoken too. (*viz.*) The meanes or power by which all shall be raised and judged; And the different state of persons in the Resurrection, or ends to which they shall be raised. To these we shall speak in the proving, and explicating these two positions, as contained in the Text, and opened, and confirmed in other Scriptures.

1 That both the just, and unjust one, and other of them, shall be raised, and judged by the voyce of the son of man.

2 That in the Resurrection, there shall be this manifest difference between those that have done good, and those that have done evill. The first shall come forth to the Resurrection of life; The other to the Resurrection of damnation.

1 That both the just, and unjust, even every of mankind shall be raised, and judged by the voyce of the son of man, is plainly asserted in the Text, especially compareing it with the verse before, where he asserts, that the Father hath given him authority to execute judgment also, because he is the son of man. And here adds, that all that are in the Graves shall hear his voyce, namely the voyce of the son of man; And shall come forth, &c. The Resurrection and eternall judgment shall be by the man Christ, and by his voyce, who is the only begotten Son of God in mans nature; The son of man, so called by way of eminency, because there is no more such sons of God, or sons of men, as Hee.

1 It shall be by vertue of, or because of his being the son of man.

2 It shall be effected by his mighty power, in the immediate and wonderfull putting forth of his mighty voyce.

1 It

1 It ſhall be by vertue of, or becauſe of his being the ſon of man, his being made ſo, and his continuing ever to be ſo, by and in the vertue of the works finiſhed in that his own body, which the Father gave him to do on Earth: So much is plain in the foregoing verſes, compared with this. The Father judgeth no man, but hath committed all judgment to the Son---- For as the Father hath life in himſelfe, ſo he hath given to the Son to have life in himſelfe, and hath given Him authority to execute Judgment alſo, becauſe he is the ſon of man, yea on that, this which followes in the Text, doth alſo depend, being part of that execution of judgment, to which the Father hath given him authority, Becauſe he is the Son of man, therefore it is, that all that are in the Graves, ſhall hear his voyce, and ſhall come forth, &c. If he had not ſuffered the judgment of this World, which the Father had againſt them, under which they were fallen, by the tranſgreſſion and diſobedience of the firſt man, in which all have ſinned, and by that ſin, and ſinfullneſſe, which thereby entred into, and overſpread the whole nature, which judgment, he could not have ſuffered, if he had not had a body prepared for him in mans nature, ſubject to all our infirmities, yet without ſin. And if alſo, in ſuffering that judgment, he had not ſo ſatisfied, as to diſcharge and overcome it; If he had not compleated righteouſneſſe, in riſeing up from the Dead, in the name, power, and glory of the Father, that delivered him to it; And in the ſame body, in which our ſins were imputed to him, and in which he bore them to the Tree, a Conquerour over all that Curſe, and Death, inflicted on him for us; And offered up that body, an acceptable, and effectuall ranſome, or price of Redemption to God for all mankind, ſo as to be therein, and as ſuch a ranſome, received and accepted for ever with the Father, now no more to return to corruption; Then that firſt judgment could not have been remitted, nor mankind releaſed from under it to him, And the whole judgment of them committed to him, nor could he have received authority, and power to raiſe them all out of the firſt death, And bring them to his judgment ſeat, But this power, authority, and glory is given him, becauſe he is the Son of Man, according to that, *Joh.* 12. 31, 32, 33.

Now is the Judgment of this World, namely then, when his ſoul was in trouble, as verſ. 27. in that Agony, in which it was made an offering for our ſin, Then was the Judgment of this World executed on him, and ſuffered by him, now ſhall the Prince of this World be caſt out; That is, this ſuffering work being over, and finiſhed. By vertue of it, and of the well-pleaſedneſſe God hath taken in it, The power of death ſhould be (and was before vertually) taken from Satan; And he caſt out of that dominion, and principallity he had gotten over mankind by the receite, and prevailency of his temptation, Bringing ſin, weakneſſe, and death into the World, and upon the whole nature, And ſo bringing whole man under the Judgment of baniſhment, and ſeparation from God in the firſt death, which was ſuch, as left them, as ſo ſhut out from God, neceſſarily under the power, and dominion of Satan, ſubject to his bondage all their life time, And ſo for ever to be left under the power, and dominion of the firſt death. This plot, and ſnare of Satan, he hath broken, That no man is neceſſarily holden out from God, by ſin, death, or the Curſe of the Law, as ſo brought in, nor ſhall any be for ever holden in that death; Chriſt hath aboliſhed death by his appearing, and therein ſpoyled Principallities and Powers, The Prince of this World is judged, and ſee what followes, And I, (ſays he) if I be lifted up from the Earth, will draw all men

to me, which he ſpake, (ſaith the Text) ſignifying by what death he ſhould dye, yet doubtleſſe, 'tis a direct expreſſion of his exaltation with the right hand of God, in that Body in which he bore our ſins to the Tree, But that ſo expreſſed, as therein was ſignified the manner of his death, by being lifted up, upon the Croſs, through which, and by meanes of which he was ſo exalted; And ſo in both, it anſwers to this Text, Becauſe he is the ſon of man. Becauſe of his taking mans nature, in that one body prepared for him, and in that his own body humbling himſelfe to death, even the death of the Croſs, as the Son, or Heyre of man, even his Heyre at Law of all his ſin, miſery, death, and curſe, that came in meerly through the offence of one man *Adam*; Therefore he being raiſed from the dead by the glory of the Father, in that his own body in which he bore our ſins to the Tree, now no more to return to corruption, and exalted with the right hand of God, to appear in his preſence in Heaven it ſelfe for us, is therein glorified with the Fathers own ſelfe, ſo as to bring all men under his power, diſpoſe, and Government, in their ſeverall Ages, that through him, they may be ſaved; yea therefore becauſe of his ſufferings, and giving himſelfe as raiſed from the dead, and being accepted for ever a ranſome for them all, he will redeem them all, wholly from the firſt death, ranſome them from the power of the Grave, and bring them to his Judgment ſeat, (*Hoſe.* 13. 14. with 1 *Tim.* 2. 6.) For to this end Chriſt both dyed, roſe, and revived, that he might be Lord of all, both dead, and living. *Rom.* 14. 9, 11, 12. *Phill.* 2. 6--11. For as by man came death, ſo by man alſo the reſurrection of the dead; for as in *Adam* all dye, and that is no otherwiſe, but in the demerit, and influence of his tranſgreſſion. *Rom.* 5. 12. even ſo in Chriſt, That is in the merit, or vertue, and influence of his perfect ſacrifice and righteouſneſſe, ſhall all be made alive. Hence the Apoſtle gives this as the ground of that Doctrine, that we muſt all appear before the Judgment ſeate of Chriſt, that every one may receive according to the things done in the body, whether good, or bad, namely, that one dyed for all, and roſe again, ſo effectiouſly, as it was accepted with the Father, as if all had dyed, and to ſuch a gracious end, that they which live (every man in his ſeverall Age, and life time,) ſhould not hence forth (after this grace comes to him bringing ſalvation) live to themſelves, but to him that dyed for them, and roſe again.

If he had not dyed for them their death, and ſuffered their curſe, and that ſo effectually, as to beeome himſelfe a ranſome for them, a price of redemption from that death, and curſe; They muſt neceſſarily have periſhed for ever in, and under it.

If alſo this had not been by the grace of God, and ſo reall, and effectuall with the Father, as that through Chriſt, in the name, and grace of the Father, they might have been ſaved, in due time; They could not be righteouſly judged for denying him that bought them, and not receiving the love of the truth, that they might be ſaved. His judgment therefore from ſuch demonſtrations, is, and ſhall be evidenced, to be according to truth, againſt them that commit ſuch things, ſee *Rom.* 2. 2. 4. 5-10-16. & 3. 3, 4. *Act.* 17. 30, 31. 2 *Theſſ.* 2. 10, 11, 12. Though the ſpirit, that dwelleth in us, as of us, luſteth to envy and pride, yet God giveth more grace, and becauſe he doth ſo, therefore he ſaith; He reſiſteth the proud, that ſtill perſiſt in their pride, and ſtubbornneſſe, notwithſtanding his grace bringing ſalvation, did abound, and was more then their naturall filthineſſe and corruption, and would have overcome all for them, and in them, had it

not

not been willfully again, and again rejected by them; This is the condemnation, that Light is come into the World, and men loved darkneſſe, *Jam.* 4. 5, 6. *Joh.* 3. 19.

Therefore alſo, in the right underſtanding of the greatneſſe, and truth of this love of God in Chriſts dying for all, and through it to manward, the Apoſtles did diſcern and know the unſpeakable greatneſſe of his terror againſt Scorners, in that Day of his judging all men by Jeſus Chriſt, according to their Goſpell, 2 *Cor.* 5. 10. 11-14. 15. *Hebr.* 2. 3. & 10. 29. And the truth is, whatever is ſaid, to the leſſening, or taking off from either the greatneſſe, or truth of Gods grace in and through Chriſt to manward, tends every whit ſo much to the extenuating of their evill, that ſin againſt it, and to the abating, or taking off from, the clear diſcoveries of the terror of the Lord, and the greatneſſe, and equity of his ſeverity that ſhall be againſt Scorners perſiſting ſuch; and ſo to the blunting the edge, and taking away the force of all Goſpell admonitions, and warnings; for according to his fear, (or grace and glory in Chriſt to manward, that he might be feared by them now) even ſuch, ſo infinite, and unſpeakable will be his wrath againſt Scorners then. *Pſal.* 90. 10, 11.

2 This Reſurrection and Judgment, ſhall be effected by his mighty power; In the immediate, and wonderfull putting forth of his voyce, even the ſame powerfull voyce, or ſpirit, that now breathes in the Goſpell, to the awakening the dead, or making them to hear, and to the making partakers of life, them that in hearing hear. That it ſhall be by the ſame voyce, is clear in the 25. and 28. verſes compared. This more wonderfull efficacy of his voyce in raiſing the dead, and bringing them to judgment, is here declared to correct and ſilence their ſinfull marvelling at the preſent power, and efficacy of the ſame voyce on the ſpirits of men, before declared: Yea ſo much is aſſerted by the Apoſtle, *Rom.* 8. 11. If the ſpirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall Bodies, (that is) Raiſe them in the firſt Reſurrection, and to life, by the ſame ſpirit that now dwels in you; And in ſuch wiſe alſo the generall Reſurrection of all the reſt of the dead, ſhall be effected by him in the laſt day, as is ſignified. *Joh.* 6. 39-44. where he not only ſaith, that he will raiſe them up at the laſt day. But clearly ſignifies, that he will doe it by the ſame power, by which he was now ſent to draw them, and was drawing them, even by that eternall ſpirit, by which he was raiſed, and with which he is filled, and cloathed without meaſure, in that Body in mans nature, by vertue of his ſufferings, and by which he is now ſtriving with, and working on the ſpirits of men to the drawing, and quickening them; yea that word, that he hath now ſpoken to them, and preached by his ſpirit to their ſpirits, ſhall judge them at the laſt Day. *Joh.* 12. 48. By the power now graciouſly breathing in it, to make them willing, they ſhall then be brought to his judgment Seat, whether they will or no; And be judged by, and according to it. God hath appointed a Day in the which he will judge the World in righteouſneſſe, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed Him from the dead; by whom, in the mighty putting forth of the ſame power and ſpirit, he will judge, diſcern, diſcover, and bring to light, and judgment, every ſecret thing, whether it be good, or bad; And ſo judge the ſecrets of men by Jeſus Chriſt, according to *Paul's* Goſpell.

This Inſtruction is uſed in Scripture for conſolation, to thoſe that now receive,

and retain this voyce of the Son of man; This word, and ſpirit in it (by which he was raiſed) to dwell in them; He ſhall raiſe and judge them by the ſame word, and ſpirit, that now dwels in them, ſpeaking peace, and giving healing to their ſpirits, through his bloud, and the love of God therein diſplayed, ſo that it muſt needs be to them, a reſurrection to life, and the compleating of that joy, to which they are now quickened in their ſpirits, by the firſt fruites of the ſame ſpirit, while yet the body is dead, becauſe of ſin, as *Rom.* 8. 10-11. 12. 24-25. ſo *Joh.* 11. 25, 26. I am (ſaith our Saviour) the Reſurrection, and the life, not only as the procuring Cauſe, but alſo as the effecter and worker of it; And that by the ſame ſpirit, by which he was raiſed, and with which he is immeaſurably filled in mans nature; And by which he now accompanies his word, that through him men might believe, and dwels in the hearts of the receivers in a firſt fruites of it; (as is ſhewed before) Therefore (ſays he) becauſe I am the reſurrection, and the life, he that believeth on me, though he were dead, yet ſhall he live, And he that liveth, and believeth on me ſhall never dye, he ſhall not dye, or be ſeparated from God, or cut off from his hope in that firſt death, or ſhadow of death, which he muſt paſſe through; And the ſecond death ſhall have no power on him; yea the firſt fruites of the ſpirit, being to the quickening their ſpirits that now receive it, what can the harveſt, or fullneſſe of the ſame be to them, when it ſhall be poured out upon them, but ſtill more, even to fullneſſe of efficacy of the ſame nature, life from the dead, The totall quickening of ſoul and body together; So likewiſe the ſame Doctrine is uſed for admonition, and warning to the rejectors, while its to day, to take heed of murmuring againſt that power, by which he is now ſtriving with them, drawing and working upon their hearts, For by the ſame power, ſpirit, voyce, or word of the Son of man, they ſhall be raiſed, and judged in the laſt day. And therefore it muſt needs be a terrible reſurrection, and judgment to thoſe, that here have rejected the ſame power in its ſaving, and healing oppa rations, have done deſpite to the ſpirit of grace, And rejected that word, and voyce in it, which he brought to them, by which they muſt be raiſed, and judged. Then by the ſame ſpirit, which is the light and power of his voyce (in the Goſpell) to them now; ſhall every ſecret thing be brought to light; How the ſame hath been formerly ſtriving, and working with them: Diſcovering the thoughts and intents of the Heart; And powerfully reproving, and with diſcoveries of his goodneſſe, leading to repentance. And how they have hardened their hearts; And for what empty reaſons, and lying vanities, they have offered deſpite, and g eivance to him; The remembrance of which ſhall be ever with them, as the worm that ſhall never dye, evidencing the equity of his Judgment, in the fire that never ſhall be quenched.

This therefore our Saviour uſeth, as part of the Argument, or motive, with which he admoniſheth them, not to murmur now, againſt the light and power of his Doctrine, not only, that they could not come, nor any man, without ſuch drawing of the Father, as was now vouchſafed them by him; But alſo, that he even the ſame, that was now ſent in the light and power of his ſpirit by his word, to draw them; whether they now come or no, he ſhall raiſe them up at the laſt day, even in the ſame power, by the ſame ſpirit, and judge them by the ſame word, *Joh* 6 44. with *ch.* 12. 48.

This likewiſe evidenceth, the voyce of the ſon of man, the preaching of peace by Jeſus Chriſt, by what meanes ſoever he pleaſeth to vouchſafe it to men, now,

to

to be ſufficiently powerfull, and efficatious, to the ſtrengthening dead men to hear, and receive it, to the creating both light in the underſtanding and motion, or inclination in the will, where none was before, that men might in its own light, and power perceive, and receive the great things of his love as diſcovered, and brought unto them therein, ſeeing its the ſame power, and powerfull voyce, by which Chriſt was raiſed, by the glory of the Father. And all the dead ſhall be raiſed, by the man Chriſt, in the glory of the Father obtained by him in Mans nature, through and by meanes of his ſufferings for men, yea this inſtruction may here ſeaſonably be noted by us, as preſented by our Saviour in the Text, for correcting of their ſinfull marvelling at the forementioned preſent power, and efficacy of his voyce in the Goſpell on the ſpirits of men. (*viz.*) That it is the ſame voyce, by which the dead Bodies ſhall be raiſed. The light and power of his ſpirit ſent out with his Goſpell in the ſeverall preachings of it now vouchſafed, is of the ſame nature with that Power, by which Chriſt was raiſed; And the dead ſhall be raiſed: It is according to the working of that mighty power, which he wrought in Chriſt when he raiſed him from the dead, by which men ſpiritually dead, as to the hearing of the voyce of the ſon of God, are made to hear it, in its coming to them, whence he is ſaid, by the ſame ſpirit, by which he was quickened, or raiſed from the dead, to have gone home to them; And preached to their ſpirits, that were diſobedient in the dayes of *Noah*. And are now in Priſon for their diſobedience, then; 1 *Pet.* 3. 18, 19, 20. And ſo alſo by which thoſe that in hearing hear, are ſtrengthened to believe, and quickened and preſerved in life in believing, *Eph.* 1. 18, 19, 20. with *Joh.* 5. 25. And ſo its ſignified to be a new creating word, or voyce, anſwerable to that firſt creating word, by which he created light where there was none before, 2 *Cor.* 4. 6.

The ſpirit and power of God, by which all things increaſe, and multiply in their ſeverall kinds; And by which all things were at firſt created, and had their Beeings given them, is the ſame, but not in the ſame manner put forth to the firſt, as to the laſt mentioned of theſe works. And ſo the power or ſpirit, by which men are preſerved in their naturall life, and do move, and act in it; And that by which the dead bodies ſhall be raiſed, is the ſame, but not in a like manner of working put forth to the firſt, as to the latter. To the firſt in an ordinary, or naturall way, or manner of working, ſo as co-opperating with, and ſtrengthening naturall faculties, and powers before given; To the other in a ſupernaturall way, or manner of working, giving, beeing, and life, where there was none before; even ſo likewiſe, we may ſay, Its the ſame ſpirit and power of God, by which men are inſtructed, and ſtrengthened to the attaining naturall, and Worldly Sciences; And by which they are inſtructed, and ſtrengthened to know Chriſt and Gods glory in him; and to receive and entertain him in their hearts; But its put forth according to another manner of working, to the latter, then to the former. To the former, only in an ordinary and naturall manner of working, according to the nature, and ſome fore-capacity of the ſubject wrought upon; ſtrengthening the naturall powers, and faculties to what is within their ſpheare; To the latter in a ſupernaturall way, or manner of opperation, bringing not only new light revealing the object, in Gods wiſedome and way of demonſtration, but alſo therewith, an opening the underſtanding, that they may underſtand what is diſcovered, new ſtrength, and motion to the will, and affections that was not there before, ſtrengthening to receive what is given, even ſuch as were as to that

wholly dead before; It is ſuch, as is making wiſe the ſimple that have no underſtanding, in its coming to them; for in its revelation of the object, it is opening the blind eyes of the mind, moving, and leading to repentance, even ſuch as are not made wiſe, or led to repentance by it, *Pſal.* 19. 7. *Rom.* 2. 4. *Iſa.* 48. 17, 18. *Math.* 13. 9, 12, 13, 15. ſuch as makes the dead to hear, that in hearing they might hear, and thoſe that hear to live, and therefore ſhewed to be according to that working, whereby he ſhall raiſe the dead. Yet there are alſo theſe diſſimilitudes between the manner of the putting forth of the ſame power, for the quickening mens ſpirits now, and for the raiſing their dead bodies after.

1 To the firſt, its put forth mediately through outward meanes of preaching that voyce, vouchſafed; To the latter immediately from, and by himſelfe.

2 To the firſt, he works graciouſly on the mind, and ſpirit, enlightening, perſwading, and ſo drawing by cords of love, to make them willing in the day of his power; And that they might be made ſo, that through him they might be ſaved, and graciouſly ſaving the willing ones, (*Hoſe.* 11. *Rom.* 2. 4. & 1. 16, 17.) but not irreſiſtably forceing.

To the other, he works irreſiſtably, without requiring any conſent or complyance, forcibly, and powerfully of himſelfe without any act of complyance on the Creatures part, and whether they will or no, uniting ſoul and body, and bringing them together to his judgment ſeat, to receive the things done in the body, &c. And therefore in that putting forth of his mighty voyce, and power, All ſhall come to him, even thoſe that are increaſed againſt him.

But in this, The manner of his working, or putting forth his power in the Goſpell, or witneſſes of his goodneſſe, for opening the blind eyes, and turning ſinners to God; In this (I ſay) it anſwers to the working of that power, by which he created all things by his word, and ſhall raiſe the dead, (*viz.*) in its ſupernaturall manner of working to what it comes for; in and through the meanes, for though it require ſome act of complyance on the creatures part, yet finding him wholly dead, as of himſelfe unto that complyance, It brings the light power and motion, to all that complyance, or conſent it requireth, and ſtrength againſt all that might retard, or hinder. And that greater then the power of our naturall corruption, or of Satan; The ſpirit that dwels in us, (naturally, as of us) it luſteth enviouſly. But he giveth more grace; The weapons of the Goſpell, are not carnall, but mighty through God, to the pulling down of ſtrong holds, caſting down Imaginations, and every high thing, that exalts it ſelfe againſt the knowledge of God. And bringing into captivity every thought, to the obedience of Chriſt, *Jam.* 4. 5, 6. & *Cor.* 10. 3, 4, 5. They are mighty to it, they have all power, and ſuitable opperation in them to the doing it, even where yet they are not ſuffered to have their perfect work. The power of God in the Goſpell, and witneſſes of his goodneſſe in and through Chriſt, is all-mighty, able to ſave from all enemies, and hath ſuitable opperation in it, to the effecting the whole work with power, though not put forth irreſiſtably, but in ſuch a way, or manner of working, as in which his wiſedome, holineſſe, and truth, may be ſhewed forth, and magnified; (for it is impoſſible for God to lye) And ſuch as is ſuitable to his end, which is the ſaving man; now the will is a principall part of the man. If therefore that were forced, or he forced, out of, or into any thing without its conſent or complyance, from ſome underſtanding of the ground, and reaſonablepeſſe of what is propounded, and required, I ſee nor, how he ſhould be

ſaid,

ſaid, to be therein ſaved, for as much as he cannot be ſaid therein to be willing, and obedient, a volluntary and free will offering; This mighty power therefore comes forth in ſuch a manner of working, as by enlightening the underſtanding, healing and opening the eyes of the mind, to the making men willing in the Day of his power; And ſo it works firſt to will, and then to doe, whence we are admoniſhed to doe all things it works us to, both in liſtening to, hearing, and receiving its inſtructions, and reproofes, and obeying its requirings, without murmurings, and diſputings, leaſt ſo we faile and deprive our ſelves of its prevailency, in carrying an end the whole work of faith with power, and be found fighters againſt God, whoſe allmighty power, and in ſuch ſupernaturall manner of working is in that teſtimony of the Lord, or voyce of the Son of God in thoſe meanes of preaching, or witneſſing it of his appointment; Opening the blind eyes, making the dead to hear, making wiſe the ſimple, leading to repentance, even thoſe that are not led by it: (as we ſhewed before) There is not only tendancy in it, but ſuitable opperation. I have purged thee, and thou waſt not purged, *Ezek.* 24. 13. Goſpell obedience therefore exhorted too, is to turn in the light, and power of his reproofes while he is turning them thereby, and not in any light and power of their own, that were a vain exhortation; To be willing and obedient, not in their own, but in the day of his power, while he is making them willing; to walk in the light, while they have it with them; That by it they may be made the children of the light, not to murmur amongſt themſelves againſt his Doctrine, or witneſſes of his goodneſſe, and ſo break his bands that are therein, while he is drawing them, becauſe without them they cannot come: And therefore he requires this Goſpell obedience, becauſe he is working, and giving all that pertaines to it, in his gracious, ſweet, and powerfull way, in which his mercy and truth, as met in Chriſt, may be magnified. Therefore h: ſaith, awake thou that ſleepeſt, and ariſe from the dead, &c. Becauſe all things that are reproved, are made manifeſt by the light in which he ſo calls, *Eph.* 5. 13, 14. Yea, becauſe his voyce hath a rouſing quality, vertue, or power in it, as here, the dead ſhall hear the voyce of the Son of God, and they that hear ſhall live: Marvell not at this, for the hour is coming, in which all that are in the Graves ſhall heare his voyce, and ſhall come forth, &c.

Yea therefore it is, that God reſiſteth the proud, in his preſent, and eternall judgments. Becauſe, he now in this day of his grace giveth more grace, grace abounding, and going beyond their naturall filthineſſe, and ſuch as hath in it more argument and power, more ſweet and powerfull motive, and motion to humble them; Then is, or can be in ſin, or Satan, to keep them up in pride, or to lift up their Imaginations? works, or Idols againſt the knowledge of God; In which the equity of his judgements, and ſeverity againſt Scorners, is brightly evidenced.

Let all admoniſh us to obedience to the voyce of the ſon of God now; to fall down under the mighty power of it, and more abundant grace that is in it, Becauſe it is ſuch a mighty voyce, and is ſo appointed, that it hath alſo in a readineſſe to revenge all diſobedience, when once the obedience of thoſe that in hearing hear, is fulfilled; when once the day of grace and patience is paſt, 2 *Cor.* 10. 6. with *Joh.* 12. 47-49. They ſhall all be raiſed, and judged by the ſame voyce of the Son of Man. As a farther motive therefore to ſuch obedience. Conſider.

2 The laſt poſition propounded, (*viz.*) That in the reſurrection, there ſhall be this manifeſt difference, between thoſe that have done good, and thoſe that have done evill; The firſt ſhall come forth to the reſurrection of life; The other to the reſurrection of damnation: Here we have theſe two things to ſpeak to, for opening this poſition.

1 Who they are that have done good, and who they are that have done evill, in a Scripture ſence, and after the Goſpell Rule, according to which all muſt be judged.

2 Wherein this manifeſt difference, that ſhall be made between them, in the Reſurrection, ſtandeth, or how it ſhall be made, and made to appear in the coming forth of the one by the power of his voyce to the Reſurrection of Life, and in the coming forth of the other by the power of the ſame voyce to the Reſurrection of Damnation.

1 To the firſt of theſe, who they are that have done good, and who they are that have done evill, after the Goſpell Rule, according to which all muſt be judged. To this we ſhall ſpeak diſtinctly in the ſeverall parts of it, and moſt fully to the firſt part; (God aſſiſting) That we may therein anſwer the deſire of our deceaſed Siſter, (whoſe being taken from us occaſioned the publiſhing this diſcourſe) as her ſaid deſire was expreſſed by her on her death bed, which was, that ſome ſuch Inſtruction might be delivered; And opened to the people, as we ſhall have further occaſion to ſpeak to, in the opening of this point. For ſo I was informed by thoſe that were with her; And thoſe, ſuch as had good underſtanding of, and acquaintance with the grace of God, and experience of the truth of the things diſcourſed by her. That ſhe earneſtly deſired, that thoſe great branches of the Doctrine of Chriſt, that were then much upon her own ſpirit, in a feeling apprehenſion of the truth of them, to her abundant refreſhing and conſolation, and to the enlargement of her heart for the good of others, ſhould be made known, and opened to the people. And that thoſe parts of the Doctrine of Chriſt, which were ſo much upon her ſpirit then, and to the underſtanding of ſuch as forementioned, excellently diſcuſſed by her to the laſt, though in broken expreſſions, as her end approached, were in effect as followes: I may ranck them under theſe three heads.

1 The way of attaining Gods righteouſneſſe for the remiſſion of ſins, and juſtifying our perſons before God; And for the cleanſing us from all unrighteouſneſſe, and making us partakers of his holineſſe, even to the perfecting all that concerns us. That it is by faith in Chriſt, without the deeds of the Law, and that faith, and all the juſtification, ſaving, and healing by it, not of our ſelves, but the gift of God, and that not of, or according to works of righteouſneſſe that we have done, or doe; But of his free grace in Chriſt to manward, according to that his mercy, and through the diſcoveries, and diſplayings of it in Chriſt, that none may boaſt, according to thoſe Scriptures, (then much with her) To him that worketh not, (namely for righteouſneſſe, or ſeekes that way to attain righteouſneſſe, as *Rom.* 9. 30-33. & 10. 1, 2, 3.) But believeth on him that juſtifyeth the ungodly, his faith is counted for righteouſneſſe, even as *David* alſo deſcribeth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe without works, &c. *Rom.* 4. 5. 6-9. Like as *Abraham* believed God, and it was accounted to him for righteouſneſſe, now that was not written for his ſake alone, but for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus, our Lord

from

from the dead, who was delivered for our offences, and was raiſed again for our Juſtification; Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt: By whom alſo we have acceſſe by faith into this Grace, (namely for perfecting all that concernes us) &c. ſee *Rom.* 4. 3. 9 22. 23. 24. 25. with *chap.* 5. So then, they which be of faith, are bleſſed with faithfull *Abraham*, For as many as are of the works of the Law, are under the curſe; For it is written, curſed is every one that continueth not in all things, which are written in the Book of the Law to doe them; But that no man is juſtified by the Law in the ſight of God, it is evident, For the juſt ſhall live by faith, And the Law is not of faith, But the man that doth them, ſhall live in them. Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us ------ That the bleſſing of *Abraham* might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the ſpirit through faith. *Gall.* 3. 6-14. For by grace are ye ſaved, through faith; And that not of your ſelves, it is the gift of God, not of workes, leaſt any man ſhould boaſt, For we are his workmanſhip, created in Chriſt Jeſus: (not only through or by meanes of the worth, vertue, and precioufneſſe of him, but alſo, in the evidence and demonſtration of him) unto good works, which God hath before ordained, that we ſhould walk in them. And if by grace, (in Chriſt Jeſus) then it is no more of works, otherwiſe grace is no more grace, but if it be of works, then it is no more grace, otherwiſe work is no more work. *Eph.* 2. 8, 9, 10. *Rom.* 11. 6.

2 The infinite riches, and freeneſſe of this grace of God in Chriſt towards all ſinners, both in the preparation, and bringing in of everlaſting righteouſneſſe in Chriſt for them, by making Him to be ſin for us, that we might be made the righteouſneſſe of God in him. And alſo in the bringing it forth to them, in and by him, whom he hath raiſed from the dead, and ſet on his own right hand a Prince and a Saviour; for to give repentance, and forgiveneſſe of ſins, a teſtimony to men in due time, Gods light to the Gentiles, his ſalvation to the ends of the Earth, and the glory of his people *Iſraell*, the Saviour of all men, eſpecially of them that believe; as 2 *Cor.* 5. 21. *Act.* 5. 31. *Iſa.* 42. & 49. with *ch.* 55. 4, 5. 1 *Tim.* 2. 4, 5, 6. *Luk.* 2. 32. 1 *Tim.* 4. 10.

According to that Scripture, *Rom.* 3. 20 27. by the deeds of the Law ſhall no fleſh be juſtified in the ſight of God, for by the Law is the knowledge of ſin. But now the righteouſneſſe of God, without the Law is manifeſted, being witneſſed by the Law, and the Prophets, even the righteouſneſſe of God; (not of man) It is now manifeſted by the faith, or Doctrine of Chriſt, the preaching of peace that is by him. And it is (as before witneſſed, and now manifeſted) unto all, (namely in the redundancies, diſcoveries, and reall tenders, yea in the gift of it, in and with Chriſt; that in the light and power of his givings, he, and ſo it, might be received; that through him men might believe, and believing through the ſame name be ſaved,) And it is upon all that believe; (namely in the imputation and application of it to them, in their particular perſons through his name, making them through faith in it, The righteouſneſſe of God in him, that was made ſin, and a curſe for them.) And all this without difference, or reſpect of perſons. For all have ſinned, and come ſhort of the glory of God. Being juſtifyed (all men, in that one that dyed for them, and roſe again in their ſtead, as in a publique perſon; And all that believe in their particular perſons by him, and through faith in him, And this, both theſe) Freely by his grace, through the re-

demption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his bloud to declare his righteousnesse for the remission of sins that are past--- And that he might be just, and the Justifier of him that believeth in Jesus; where is boasting then, it is excluded, By what Law of works? Nay, but by the Law of faith. And hence the Apostle concludes the forementioned Doctrine of Justification, and so being made the righteousnesse of God in Christ by faith, without the deeds of the Law, suitable also to that, *Rom.* 5. 17, 18, 19. *Gall.* 3. 13, 14. As also,

3 Concerning that wonderfull manifestation of Gods graciousnesse to manward, and having no pleasure at all in the death of any sinner, no not in the death of wicked and rebellious Backsliders, while yet it is to day, and of the plenteousnesse of redemption, even the forgivenesse of sins with him in Christ, that he may yet be feared, and hoped in by such; And of the everlasting goodnesse, excellency, and certainty of this ground, and way of believing in Christ for all, and so of seeking righteousnesse, and strength in the Lord, so as by faith in him; I say, concerning that wonderfull manifestation of all this, that is in Gods riches of compassion shewed in forbearing and suffering long with such froward, and rebellious Backsliders, and in his using such manifold, and various meanes for the seeking up the lost, and Wanderers by Christ; And in his infinite readinesse, as with great desire, and joy to receive such, on their turning to him, in the light, and power of his reproofes, which are alwayes still with discoveries of his goodnesse melting, and turning the soul to him; His not upbraiding such, with their weaknesse, dullnesse, brokennesse, and imperfection in their turning, or looking again to him, not breaking the bruised reed, nor quenching the smoaking flax, nor remembring their former unprofitablenesse, backslidings and iniquities against them; But graciously healing them, loving them freely, and casting all their sins into the depth of the Sea; not of works, but of the grace of him that calleth, even of his grace to man-ward, and for that love, wherewith he loved them, while dead in sins, and trespasses, and walking after the course of this World. That in them he might shew a pattern of the exceeding riches of his grace in Christ to others, even in Ages to come, according to those Scriptures. *Math.* 18. 11. 14. *Luk.* 15. *tot. Isa.* 42. 1-6. 18-21. *chap.* 50. *tot. Jer.* 3. 1. 12 14. & 4. 1, 2. *Hose.* 14. *Mich.* 7. 18, 19, 20. *Eph.* 2. 1-4. 5-7, &c.

And that this rightly known, believed with the heart, and believingly minded, would make us willing to confesse our sins, and acknowledge our aptnesse to wander, our readinesse to halt, our manifold iniquities, and backslidings from him that hath called us into the grace of Christ, yea particularly to take shame to our selves, in confessing wherein soever any of us, have exceeded, and perverted that which was right, and acknowledging how unprofitable, shamefull, and destructive, such wayes are, and have been to us, and further might have been, even to the losse of our soules for ever, had not his tender mercies, and compassions in Christ to sinners been infinite; (as *Psal.* 38. 15, 16, 17, 18. *Jer.* 3. 12, 13. *Job.* 33. 27.) yea also, that while yet through the riches of his compassion, and the infinite and everlasting vertue, and power of the sacrifice and mediation of Christ, with the Father for us, a Door is held open for our turning to him, opportunity given, and his goodnesse with it melting and moving to repentance, if yet we refuse to return, and go on still in our trespasses, wickedly departing from him, by an evill heart of unbelieve, hide our sins, and will not be healed, or after so many deliver-

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ances, ſin again; we ſhall not proſper; But ſo going on, falling away till the opportunity be paſt, ſhall make it impoſſible to our ſelves to be renewed again by repentance, and make our drawings back in the finiſhing of them compleatly to our own perdition, and ſo aggravate our everlaſting condemnation, by the manifold mercies beſtowed, and ſo oft renewed, againſt which we have ſinned, and hardened our ſelves to the utmoſt: Nor is there any harm in ſuch apprehenſions, and acknowledgments of our own apteneſſe to wander, readineſſe to halt: And of the perniciouſneſſe, and danger of wilfullneſſe in wandering, and refuſing to be healed, to be ever with us. While Gods love, and faithfullneſſe in Chriſt, the plenteous redemption, forgivenеſſe of ſins, and healing with him. The riches of his compaſſion, and tender mercy in Chriſt for recalling, and on their turning, receiving, pardoning, and healing greateſt Back-ſliders, while it is yet to day, is with it known, and believingly minded by us. But much profit is adminiſtred by theſe apprehenſions together retained, even gracious admonition, with encouragement to turn to him from whom we have deeply revolted, ſeeing yet there is ſuch mercy with him, and plenteous redemption, that he may yet be feared, and hoped in by ſuch, as *Pſal.* 130.

These then being the Inſtructions, which ſhe deſired ſhould be opened to the people, we ſhall ſpeak ſome thing farther to them, in the explication of the point under conſideration.

And firſt to the firſt part of it, who they are that have done good. Here conder. 1 What that is, which by the wiſedome of God is called mens doing good. 2 When is the time, or opportunity for doing it. 3 When in a Scripture ſence, any are ſaid to have done it.

1 That which is by the wiſedome of God accounted, and here called, Mens doing good; is explicated in the former verſes to be, Mens honouring the Son, and ſo there honouring the Father in him, verſ. 23. with 1 *Joh.* 2. 23. And that in hearing the word, or voyce of the Son, the preaching of peace by Jeſus Chriſt, in that hearing given them in the evidence, and demonſtration of the ſpirit with power, that is in the declarations of that his word, or voyce vouchſafed them, ſo as by it, and according to it, to believe on him that ſent him; ſee verſ. 24, 25. with 1 *Joh.* 2. 24, 25. & 5. 9, 10, 11, 12, 13. *Joh.* 1. 12.

And to this we have the generall conſent of all Scripture. For of all *Adam's* naturall poſterity, there is none righteous, or that doth good, in any light, wiſedome, ſtrength, or works of their own; By the deeds of the Law ſhall no man be juſtifyed in the ſight of God, for by the Law is the knowledge or diſcovery of ſin, in their beſt, as well as in their worſt works; They therefore only are accounted doers, or workers of good, to whom God imputes righteouſneſſe without works; And that is, To him that worketh not, That ſeekes not to attaine righteouſneſſe by the works of the Law, or in his own wiſedome and ſtrength, by which no man ſhall prevaile; But ceaſing from his own works, believeth on him that juſtifyeth the ungodly, he believes for righteouſneſſe, or ſeeks righteouſneſſe by faith in Chriſt, and not by the works of the Law, as *Rom.* 9. 30. 32. and ſo believing on him for it, is ſaid to wait through the ſpirit for all the hope of righteouſneſſe by faith, *Gal.* 5. 5. He believes on him that juſtifyeth the ungodly; His faith is counted for righteouſneſſe; *Rom.* 4. 5. And in the latter end of that Chapter, he thus expreſſeth it. It ſhall be imputed to us for righteouſneſſe, if we believe on him, that raiſed up Jeſus our Lord from the dead, who was delivered for our

 offences,

offences, and was raised again for our Justification. In both compared, it appears not only that Gods justifying the ungodly in every sence in which he doth it, is in and through the Resurrection of Christ from the dead for our Justification, who was delivered for our offences, which is signified in that one is put for another; his raising Christ from the dead, in the close of the Chapter; supplyes the Room of his justification, the ungodly in the fifth verse, As shewing the ground of it, and how he doth it righteously, as *Rom.* 3. 24, 25, 26. I say not only this appeares, but also in both, this further is signified, that Gods justifying the ungodly, in and through the Resurrection of Christ from the dead, who was delivered for our offences, and raised again for our justification; This is the Root, the ground, and foundation of this faith of the opperation of God, which is counted to men for righteousnesse. This is that from whence the heart is begotten, moved, and strengthened, to its satisfaction, and rest in him, dependance, and waiting on him for righteousnesse; and so seeking righteousnesse and strength in the Lord, even this known, and believed in the light, and strength of Gods testimony; That he justifyeth the ungodly, having raised Christ from the dead.

So then there must needs be in this faith, which is counted to men for righteousnesse.

1 A believing God, as *Rom.* 4. 3. A believing the testimony, or record he hath given of his Son, 1 *Joh.* 5. 9 12. (*viz.*) That God hath raised him from the dead, *Rom.* 4. 24, 25. & 10. 9. And so the revelation he hath given of himselfe in his Son, that he justifyeth the ungodly.

2 A resting in him, believing, or depending on him from that perswasion, and in the light, and power of it for righteousnesse: And so much is distinctly expressed in the explication of the doing good, spoken of in this Text, vers. 24. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, &c. with reference to which he saith in this Text. They that have done good, shall come forth to the resurrection of Life.

For our better, and more usefull understanding of this faith, or believing, which is unto righteousnesse; we shall first and chiefly apply our selves to some consideration of the word, or Doctrine of faith, in which the ground and foundation of faith is declared, and which being with the heart believed is unto righteousnesse, and then more briefly speak to the faith, or believing in both the branches; The hearing his word, or believing God in his Word, or Testimony. And the believing on him through and according to it.

1 The Word, or Doctrine of faith, which being with the heart believed, according to the manifestations of it given us, is unto righteousnesse, is expressed in the verses before the Text, to be the word, or voyce of the Son of Man, even of the only begotten Son of God in Mans nature; The word, record, or testimony of, or concerning him, and of the Father in him, As that is already given forth in these last dayes by him; and is true to be heard, and believed by every man. The preaching of peace by Jesus Christ, he is Lord of all.

It is first and directly a record, or testimony concerning Christ, and yet it is also, and in the same, a testimony or revelation of the Father in and through Christ: And so sometimes, the record, or testimony, as it is more directly of Christ, or concerning him, is delivered as the sum of that whole word, or Doctrine to be heard, and believed with the heart, as *Rom.* 10. 9. That God hath raised

up

up Christ from the dead, (and so *Rom.* 4. 24, 25. where he addes,) who was delivered for our offences, and raised again for our justification. The revelation of the Fathers name being in this testimony, And sometimes also, that revelation of the Fathers name, and glory, that is given forth in Christ according to this Testimony of him, is given as a summary Declaration of the whole Testimony to be so heard, and believed, it being the sum, and result of the whole, as 1 *Joh.* 1. 5. This then is the message, (even the sum of that ministration of the word of Life, which they had received to declare unto others, mentioned in the former verses.) That God is light, and in him is no darkenesse at all; So in that, *Rom.* 4. 5. That God justifyeth the ungodly, is given us, as an abridgment of the whole word of faith; It being the summing up, conclusion; or result of the whole testimony of God concerning Christ. And in the verses before the Text, both are wonderfully compact together, The testimony of God concerning Christ, and the manifestation or revelation of God in Christ, as it should after more explicatively be brought forth. And that both, First in the fundamentall part of it, The Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father, &c. And secondly, In the superstructure, or consequentiall part of it; He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, like that in both parts, 1 *Joh.* 5. 10, 11, 12, 13.

We shall speak to it in our explication, first and chiefly, as it is the Testimony or record of God concerning Christ Jesus the Lord, comprized in this, that God hath raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification; This being given us, as the sum, and abridgment of the whole word, or voyce of Christ, or Testimony of God concerning him; whence who so in hearing heareth, shall live; *Rom.* 4. 24, 25. with *ch.* 1. 1, 4. 2 *Tim.* 2. 8. 1 *Cor.* 15. 11-15. *Rom.* 10. 9.

This abridgment of it, being also most suitable to the Text, and occasion in this testimony of Christ delivered, as the sum of the word of faith, and doctrinall ground of it. Is, 1 An acknowledgment, and profession of Jesus to be the Lord, carryed in the face of it; And 2. A testification that God hath raised him up from the dead, as expressed both in *Rom.* 4. 24, 25. and in *ch.* 10. 9.

1 An acknowledgment, and profession of Jesus to be the Lord, even that Jesus of *Nazareth*, of the seed of *David* after the flesh; That he is the only begotten Son of God, that was in the beginning with the Father, and of the Father, the same that the Father is, by whom, and for whom, all things were made that were made; yea all Thrones, Dominions, Principallities, and Powers; and so he the proper Lord, and Heyre of all the Kingdome and Glory, and of all things, and Persons, (that were made) by his Divine, and eternall Generation, *Joh.* 1. 1, 2, 3. *Coll:* 1. 15, 16. *Prov* 8. 22, &c. which shewes the excellency of his person, and so his abillity for all, he undertook by the appointment of the Father, for our help and escape, And argues the vilenesse of our sin, and the wretchednes of our condition by reason of sin, seeing righteousnesse, help and escape for us could not be had, or found in any lesse price or ransome, or by any other meanes, or way attained; But by the so deep abasement, and suffering of so excellent a Person, Gods only begotten Son, The Lord from Heaven; As likewise it infinitely commends the unspeakable love of God, of the Father, and of Christ; In the Fathers free devizing, appointing, and not sparing, but sending forth his own

and only Son and Heire, to be ſo abaſed, and delivering Him to ſuch a death. And in the Sons ſo willing and ready, giving Himſelfe in and through ſuch abaſements and ſufferings, to be a ranſome, or price of redemption for our ſins. Notwithſtanding he was in the form of God, and we wholly ſinfull, weake, ungodly, and enemies.

Further in this acknowledgment, and profeſſion of Jeſus to be the Lord that is in this word of faith, is contained. That he is now actually made and become the ſame in that body prepared for him in mans nature, in which he ſuffered, and bore our ſins to the Tree, the ſame that he was as the eternall, and only begotten Son of God before, being through ſufferings, entred into his glory; And glorified with the Fathers own ſelfe, even with the ſame glory he had with him before the World was, *Phil.* 2. 6-9. 10, 11. *Luk.* 24. 26. *Joh.* 17. 4, 5. *Hebr.* 2. 9, 10. The Man Chriſt Jeſus, even that Jeſus of *Nazareth*, whom they crucified, (not an other thing or perſon) God hath made him the Lord and Chriſt, *Act.* 2. 36. He is the Son of God, the Saviour of the World, exalted with Gods right hand a Prince, and Saviour for to give repentance and forgiveneſſe of ſins, 1 *Joh.* 4. 14. *Act.* 5. 31. yea he is the Lord, and Judge of all by purchaſe, and that in the name of the Father, *Rom.* 14. 9, 10, 11, 12. *Act.* 10. 36. 42. The word was made fleſh and the glory, with which God hath cloathed him in that fleſh, or body which he prepared for him, is the glory of the only begotten Son of God, full of grace, and truth: *Joh.* 1. 14. He it is by whom the Father judgeth all men, and executeth judgment alſo, becauſe he is the Son of Man, *Joh.* 5. 22-27. And ſo he by, in and through whom he juſtifieth the ungodly, *Act.* 10. 43. with *ch.* 5. 31. & 13. 38, 39. yea he will judge the World in righteouſneſſe, by that Man whom he hath ordained, whereof he hath given aſſurance to all men, in that he hath raiſed him from the dead, (of which in the next place) *Act.* 17 31. Nor is there any other name given under Heaven, whereby we may be ſaved, or ſhall be judged; But the name of that Jeſus of *Nazareth*, This is the ſtone, &c. *Act.* 4. 10, 11, 12. Every ſpirit therefore, what ever they may ſeem to ſpeak of Gods love to manward, or of his juſtifying the ungodly, or judging the World; That confeſſeth not that ſame Jeſus of *Nazareth*, That is already comed in the fleſh, and hath finiſhed the works the Father gave him to do on Earth, and is raiſed from the dead for our juſtification; That confeſſeth him not, as ſo to be the Lord, by whom the Father judgeth all men, and doth, and will execute judgment, becauſe he is the ſon of man; And ſo the Fountain, and Well-ſpring of all juſtification, and of all grace to Manward, that through him they might be ſaved; That ſpirit is not of God, But of that ſpirit of Antichriſt, whereof we have heard that it ſhould come into the World, and even now already is it in the World. For in this word of faith, which is of the holy Ghoſt, (the true ſpirit) The Son of Man, even that Jeſus of *Nazareth* is acknowledged, and lifted up, As the Lord of all Grace, and Glory, the Author and finiſher of our Faith, 1 *Cor.* 12. 3. 1 *Joh.* 4. 2. & 5. 1. 5: *Hebr.* 12. 2. *Ioh.* 16. 14. with *ch.* 3. 14. *Jam.* 2. 1.

2 There is likewiſe in it, a teſtification of him, That God hath raiſed him up from the dead, who was delivered, and dyed for our ſins, 1 *Cor.* 15. 3, 4. 12-15. with *Rom.* 4. 24, 25. & 10. 9. That God hath raiſed up from the dead Jeſus Chriſt our Lord, who is the ſame Perſon that was delivered for our offences, That God hath raiſed and exalted him, after a like conſideration of his Perſon, after which he was delivered for our offences, which renders his reſurrection to be in an anſwerable

ſwerable ſence for our juſtification, as his being delivered was for our offences. Now then for our underſtanding what is contained in this teſtimony. Its conſiderable. 1. Who it is, That was Delivered, and after what Conſideration of him, he was delivered, for our offences. 2. For whoſe offences he was delivered, And 3. For what offences, or for what ſeverall ſorts, or kinds of offences, and on what termes, or how, for them, of each ſort, or kind. In the underſtanding of which we ſhall alſo perceive what the Reſurrection of Chriſt is, that is teſtifyed off in this voyce of the Son of man, the Word of faith. And how that Reſurrection is for our juſtification.

1. It is Jeſus the Lord, The word that was made fleſh, even that only begotten Son of God, whom he ſent forth in the fulneſſe of time, made of a woman, of the ſeed of *David* after the fleſh, That Jeſus of *Nazareth*, that was borne of the Virgin Mary in *Bethlehem* of *Judeah*, in the Dayes of Ceſar Auguſtus, He it is that was delivered for our offences, and in that his own perſonall Body which the Father prepared for him, by the Immediate and wonderfull work of the holy Ghoſt in the womb of the Virgin. For though the Father did make his ſoul an offering for our ſin, yet that was, in that his owne body, in which alſo he bore them to the tree, and gave himſelfe for our ſins, and when he gave up the Ghoſt. The ſuffering work was finiſhed. Compare *Iſa.* 53. 4--10. with 1 *Pet.* 2. 24. and *Joh.* 19. 30. He ſuffered the juſt for the unjuſt, being put to death, in, or after the fleſh, 1 *Pet.* 3. 18.

If then the fleſh, or Body of Chriſt (for as much as therein, he bore our ſins to the tree, and was delivered to the Judgment, and to the priſon for our offences, if therefore I ſay that) had been holden of Death, or the Grave, and not been taken from the priſon, and from the judgment. If he after the ſame conſideration of him, in which he was delivered for our offences, even Jeſus of the ſeed of *David* after the fleſh, be not raiſed again, and ſo mightily declared to be the Son of God by the Reſurrection from the Dead; we are yet in our ſins, and muſt needs periſh in them, we can have no juſtification from them by him, if he himſelfe in that his own perſonall Body, in which he bore our ſins to the tree, and gave himſelfe for our ſins, be not raiſed, and exalted in the name, and Glory of the Father, by the power of the eternall Spirit, now no more to returne to corruption. If there were any truth in ſuch Imaginations, as that there is ſome quickening or tranſlateing work, that is, or may be effected upon the ſoule, or ſpirit, as Diſtinct from, and without its body, that may properly be called the Reſurrection of that perſon on whom it paſſeth, from the Dead yet that truth would doe us no good, as to a word of faith; Such a Reſurrection here would not help us, nor any thing leſſe, or beſides, the reſurrection, and exaltation of the ſame Body, in which he was delivered, if the ſame fleſh or body be not raiſed, exalted, and glorified with God, we can have no faith, or hope in him. For this alſo we finde, that that Body was prepared for him, (as abſolutely neceſſary) to doe the whole will of God in, for mans ſalvation, and that through him they might be ſaved, as well as alſo that by him, they might be judged in Righteouſneſſe according to the Goſpell. And ſo not only that he might therein ſuffer our Death, and Curſe. But alſo that he might have it as through ſufferings made perfect to offer up in Sacrifice to God, as the Ranſome or price of redemption (in which God might ſmell a ſavour of Reſt) for fallen mankind, and likewiſe to appear in, in the preſence of God as the Mediator between God, and men, and as the Great Apoſtle, and High Prieſt of

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our profeſſion, that all fullneſſe dwelling in him bodily, we alſo of his fullneſſe might receive, &c. yea that it is through the offering up of the Body of Chriſt once for all, that we are ſanctified, 'Tis through this man, and becauſe God, hath raiſed him from the Dead, that repentance, and remiſſion of ſins is preached to us, and by him all that believe are juſtified, &c. Yea becauſe this man continueth ever, therefore he is able to ſave to the utmoſt them that come to God by him, and therefore alſo all judgement committed to him, ſee *Hebr.* 10. 5--10--12. with *ch.* 9.11.12.14.23.24.25.26.28. and *ch.*8.1--3.4 and 7.23.24.25.&c. 1 *Tim.*2.5.6. *Joh.*1.14.16.with *Coll.*2.9. *Act.*13.37.38.39. *Ioh.*5.27. *Act.*17.31.

This therefore is mainly conſiderable in that teſtimony of Chriſt delivered as the Ground of all our faith, and hope, that God hath raiſed up Jeſus our Lord from the dead, who was delivered for our offences, even the ſame Jeſus of Nazareth, and in that his own perſonall Body, in which he was to deliver ed. Jeſus Chriſt of the ſeed of *David* after the fleſh, *Rom.*1.3.4. 2 *Tim.*2.8. This truth, we have before ſufficiently proved, for confirmation of the hope of the Reſurrection of our Bodies that dye in *Adam*. Here we ſhall only farther ſhew, of how great weight, and importance our Saviour, and the holy Ghoſt by the Apoſtles, ſignify it to be, and the aſſerting, and acknowledgement of it, as one of the firſt, and greateſt things in the Word of faith, on which the other things in it depend, and in which they are included, and therefore not to be paſſed over, as a lighter matter, or bie-opinion, to be ſo diſcourſed of, or only to be of ſome leſſer uſe.

To this, it is very obſervable, That our Saviour after his Reſurrection. In all thoſe his appearances, and inſtructions to his Apoſtles before his being taken up, in which he was confirming, and preparing them for that great work, of giving forth the full preaching, and revelation of the Word of faith, to all Nations for the obedience of faith, he then chiefly inſiſted on this, to ſhew himſelfe to them, alive after his paſſion, and that it was he himſelfe, the ſame that ſuffered, and was hung on a Tree. And that he had the ſelfe ſame body, fleſh, and bones, hands, and feet really, (as a ſpirit without a body hath not, though it may ſometimes aſſume ſuch ſhapes,) that it was the ſame in which he ſometime converſed with them in weakneſſe, that was nailed to the Croſſe, pierced with a ſpeare, &c. And withall he inſtructed them that all this was neceſſary, theſe things muſt needs be ſo fullfilled, that repentance and remiſſion of ſins might be preached in his name, *Luk.*24.36-48. *Ioh.*20.24.27. with *Act.*1.3.

Likewiſe the Apoſtle *Iohn* ſumming up the Word of faith; The teſtimony of God concerning Chriſt, they had received of him to declare unto us, cals it a declaration of that which they had looked upon with their eyes, and their hands had handled of the Word of life; which (being with ſuch apt alufion to thoſe words of our Saviour, handle me, and ſee, for a ſpirit hath not fleſh, and bones, as yee ſee me to have, Luk.24.39. with *Ioh.*20.24.27.) Muſt needs meane the Lords body, raiſed from the dead; The man Chriſt Jeſus alive after his paſſion, in the ſame body in which he bore our ſins to the tree, which other believers are ſaid not ſo to have ſeen (*Ioh.*20.29. 1 *Pet.*1.8.) yet to believe, and in the beliefe of it, to rejoyce, and be bleſſed, 1 *Joh.*1.1.2.

Hence alſo we read, in that whole ſtory of the Acts of the Apoſtles, as in all their Epiſtles, that they in giving forth the Goſpell of Chriſt, the Word of faith, after the holy Ghoſt was poured out upon them from on high, doe chiefly inſiſt on this, as the firſt and fundamentall things of all Orracles of God, as now come forth. The

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foundation of all our faith & hope, (as now declared) and of the reſurrection of the dead, and eternall judgment that God had raiſed up and exalted; the ſame Jeſus of *Nazareth*, of the fruit of *David*'s loynes according to the fleſh; that was crucified; that his ſoul was not left in Hell, neither did his fleſh ſee corruption; that God had given him glory in that Body, in which he bore our ſins to the Tree, that our faith and hope might be in God; And from hence do evidence, repentance, and remiſſion of ſins to be therefore preached to us, through this man, and in his name; as *Act.* 2. 22--36. & 3. 14--21. & 4. 10--12. & 5. 30--32. & 13. 23--37. 38. 39. *Rom.* 1. 1--5. & 4. 24. 25. & 10. 9. 1 *Cor.* 15. 1. 15. 2 *Cor.* 4. 14. with *ch.* 5. 1--10. 2 *Tim.* 2 8--19. *Hebr.* 1. 3. & 4. 14. & 7. 23, &c. & 8. 1-6. & 9. 11-14. 23-28. & 10. 1-12. & 13. 20. 1 *Pet.* 1. 21.

2 The perſons for whom, or in whoſe ſtead, and for whoſe offences he was delivered to death, are every of them whoſe nature he took, even every man, *Adam*; and all his naturall poſterity: for therefore he was made a little lower then the Angels, even in the nature of fallen man-kind, in a Body prepared for him of the ſeed of *Abraham* and *David* after the fleſh, that by the grace of God, he might taſt death for every man; He was made of a Woman, made under the Law, to redeem them that were under the Law; now we know that what ever things the Law ſaith, it ſaith to them that are under the Law, that every mouth may be ſtopt, and all the World may appear guilty before God, who hath therefore concluded all under ſin, that he may have mercy upon all; *Hebr.* 2. 9, 14, 15, 16. *Gall.* 4. 4. with *Rom.* 3. 19-22. & *ch.* 5. 20, 21. & 11. 32. This was the Apoſtles judgment, and ſo the mind of the ſpirit of Chriſt; that One dyed for all, in their room, or ſtead, their death; and for their good, and commodity, that through Him they might be ſaved; and that then God was in Chriſt, reconcileing the World unto Himſelf, not imputing their treſpaſſes to them; For he laid, or cauſed to meete on him, the Iniquities of us all; 2 *Cor.* 5. 14, 15, 19. *Iſa.* 53. 6. with *Joh.* 3. 17.

The reſurrection then of that Body from the dead, that was ſo delivered up for us all, muſt needes be for the juſtification of us all, even of all man-kind, for therefore was he made ſin for us, that we might be made the righteouſneſſe of God in him; And as the offence of one, was upon, or unto all to condemnation; So in an anſwerable, and more abundant ſence, the righteouſneſſe of one, the one man Chriſt Jeſus, which was compleated in his Reſurrection, and offering up that Body a ſpotleſſe Sacrifice, a ranſome or price of redemption for all; was upon, or unto all men unto juſtification of life, *Rom.* 5. 18. And he, even Jeſus Chriſt the righteous, being in his reſurrection, taken from the Priſon, and from the judgment, acquit of all our ſins imputed to him, and accepted to all the ends of his laying down his life; He is the propitiation, not only for the ſins of Believers, that have him alſo as their advocate with the Father, but alſo for the ſins of the whole World: The Mediator between God and men, who gave himſelfe a ranſome for all, a teſtimony in due time, 1 *Joh.* 2. 1, 2. with 1 *Tim.* 2. 5, 6. yea he is Lord of all, even a Prince, and Saviour, for to give repentance, and remiſſion of ſins, and that it ſhould be preached in his name; for therefore he both dyed, roſe and revived, that he might be Lord of all. *Act.* 10, 36. 39. 43. *ch.* 2. 36. & 5. 31. *Rom.* 14. 9. And that this is alſo contained, in that Doctrine of the reſurrection of Chriſt Jeſus from the dead, as one of the great, and maine things in that word of faith; is evident in the Scriptures already mentioned, where this is

expreſſed as the ſum of their miniſtry, or of the word of reconciliation, committed to them to be miniſtred by them; And ſo alſo as the ground of all their exhortations, reproofes, warnings, and encouragements; As alſo of their praying for all men in due time, and exhorting others to it. Namely, that Jeſus Chriſt by the grace of God dyed for all, and that ſo effectually, that it is accepted with the Father, as if all had dyed; ſo that he hath raiſed him from the dead for their juſtification, and given him glory, that they that live ſhould not hence forth live to themſelves, but to him that dyed for them, and roſe again; That then in that work, God was in Chriſt reconcileing the World, &c. 2 *Cor.* 5. 14. 15. 19. That God will have all men to be ſaved, and to come to the knowledge of the truth; For one God, or God is one, and there is one Mediator between God and men, the Man Chriſt Jeſus, who gave himſelfe a ranſome for all, a teſtimony in due time. Unto this (ſaith the Apoſtle) I am appointed a Preacher, and an Apoſtle, a Teacher of the Gentiles in faith and verity; I will therefore that men pray, &c. See alſo, 1 *Joh.* 4. 14. When after the Apoſtle hath admoniſhed us, not to believe every ſpirit, but to try the ſpirits whether they be of God; and given us this as the firſt part of his generall Rule for tryall Every ſpirit that confeſſeth that Jeſus Chriſt is (already) come (not coming) in the fleſh, (that ſo acknowledgeth and lifteth Him up, as having already actually finiſhed the works the Father gave Him to do on the Earth, and ſo is riſen from the dead, and exalted in that body in Mans nature, with the right hand of God,) is of God. And then added this as a further part of that generall Rule, for tryall of ſpirits. *vers.* 6. That they (the Apoſtles in their Declaration of this word of life, Chriſt raiſed from the dead,) were of God, and therefore he that knoweth God heareth them, aſſents and comes up to their words, ſo acknowledgeth Chriſt come in the fleſh, and the extent ends, and vertues of his Croſs, as they have ſeen and declared him; And he that is not of God heareth them not. In which addition of this further part of the Rule, he ſignifies, there may be ſome acknowledgment of Chriſt, as come in the fleſh, which yet is not according to the Apoſtles word or Doctrine. After this I ſay, in the 14 verſe, he ſums up their word or teſtimony concerning him, which alſo they have left for the tryall of ſpirits; We have ſeen, and do teſtify, that the Father ſent the Son, the Saviour of the World. That ſpirit therefore that in his confeſſion of Chriſt, doth not hear, aſſent to, and acknowledge him, according to this their teſtimony of him is ſo far forth not of God. As alſo is ſignified in thoſe Declarations of the teſtimony of the true ſpirit concerning Chriſt, by which he may be known and diſtinguiſhed from other ſpirits: 1 *Joh.* 5. 6-9. 11. 12. with *Joh.* 3. 14, 15, 16, 17, &c. And likewiſe in that diſcovery of the office and work of the true ſpirit, which he executeth with this teſtimony in the World. *Joh.* 16. 8-14. The further conſideration of which we ſhall here wave for brevity ſake.

3 The offences he was delivered for, are our offences; He gave Himſelfe for our ſins, *Gall.* 1. 4. He dyed for our ſins, according to the Scriptures, 1 *Cor.* 15. 3. Even for all the ſins, and offences that are ours, any mans that is yet joyned to, or of the number of the living, or not yet blotted out of the Book of the living, as *Pſal.* 69. 27, 28. whence that *Eccleſ.* 9. 4. with 2 *Cor.* 5. 15. Even for all thoſe ſins, and offences found in, and upon men, or done by them, before the day of Gods grace, and patience be quite out with them, or their ſin be ſo finiſhed, as to have brought forth death, in an utter ſeparation from God, ſin when

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ſo finiſhed, is not to be prayed for, becauſe he is not the propitiation for it, as appeares by comparing, 1 *Tim.* 2. 1–6. & 1 *Joh.* 2, 1, 2. with *ch.* 5. 16. But to him that is joyned to all the living, there is hope, and help in Chriſt, there is yet pardon for all his ſins, and healing for all his diſeases; For he was delivered for our offences, and raiſed again for our juſtification.

Now our ſins, and offences, even the ſins, and treſpaſſes of the World, which the Lamb of God was ſent to take away; for which he was delivered, and gave himſelfe, they are of two ſorts, and ſo diſtinctly ſpoken off in the Scripture; And accordingly the termes on which he was delivered for them, are diſtinct and different.

1 The ſins are of two ſorts. 1. That offence of one man, called *Adams* tranſgreſſion, in which all have ſinned, and by which ſin, and ſo death by ſin entred into the World, and overſpread the whole nature; And ſo all that ſin, and ſinfullneſſe, that is the naturall, and neceſſary fruit thereof.

2 Sins that are now committed by men, after the ſimilitude of *Adam*'s tranſgreſſion, ſuch as in which men ſin voluntarily, by a willfull complyance with Satan againſt light, and power to withſtand, for though men ſince the fall of the whole nature in the firſt man *Adam*; have not that light, knowledge, and power by which they may withſtand Satan; in them, as a naturall habbit, or as *Adam* in his firſt conſtitution; yet God by Jeſus Chriſt giveth more grace, more abundant light, or diſcoveries of more abundant grace and glory, with ſupernaturall power anſwerably in, and with thoſe diſcoveries of his goodneſſe, leading to repentance, and teaching and ſtrengthening to reſiſt ſin and Satan; And thus Chriſt is a teſtimony to men, and the grace of God in and through him, bringing ſalvation to them all in due time: So that if when light thus comes to them, they then love and chooſe darkneſſe, wickedly reſiſting and departing from him that calleth them into the grace of Chriſt, hardening their hearts againſt his melting and ſoftening opperations, refuſing to be healed, and ſo as children of diſobedience to the grace of God, walking after the courſe of this World, after the Prince of the power of the ayre. They then, and therein ſin of themſelves, after the ſimilitude of *Adam*'s tranſgreſſion, like men, or like *Adam*, *Hoſe.* 6. 5, 6, 7. yea their ſins (being againſt more grace, even againſt the light and power of the grace in Chriſt faithfully and ſeaſonably given:) are greater, and of a higher nature, though reſembled by his.

See both theſe ſorts of ſins, diſtinctly mentioned, *Rom.* 5 14. Nevertheleſſe death raigned from *Adam* to *Moſes*, (as well as ſince) even over thoſe that had not ſinned after the ſimilitude of *Adam*'s tranſgreſſion; where he clearly implyes, that ſome there were before, as well as ſince, that ſinned after the ſimilitude of *Adam*'s tranſgreſſion; And alſo that there were ſome that had not ſo ſinned, and yet that death reigned over them alſo, which ſhewes that they had ſinned, and were uncleane, and polluted by ſin; (though they had not ſo ſinned:) For death came in by ſin, as verſ. 12. By one man ſin entred into the World, and death by ſin, for as much as all have ſinned, ſo that ſin was in the World, before the Law given by *Moſes*, and was upon them, as an overſpreading Leproſie, even upon them, that had not ſinned after the ſimilitude of *Adam*'s tranſgreſſion; which alſo ſhewes, that there was a Law, and a Law broken, and man fallen under the penalty of it, before that more full, and declarative giving of it by *Moſes*, for where there is no Law, there is no tranſgreſſion.

And after this distinct mention of sins, he shewes in the next verses, how the gift, and grace in, and through it, by that one man Jesus Christ, goes beyond the offence, in that it is of many offences, There is in it provision of pardon, and healing for many other offences besides the first, and the necessary branches of that, even for such sins as are after the similitude of *Adams* transgression.

All sins of the first sort, are mentioned, as already entred into, and overspreading the whole nature, even from the first receite, and consenting to the temptation of Satan by *Adam*; And so found in the World, before Christs undertaking to dye for them; And alwayes considered, as having being in men, in order of nature, before that gift, and grace in, and by it. as *Rom.* 3. 23. All have sinned, namely in that offence of one, as *Rom.* 5. 12. And are come short of the glory of God, deprived and bereft of that Image, and glory of God, in which they were created in the first man, so that they come forth naturally unclean, and altogether filthy, the Imaginations of his heart evill from his youth, and that enmity of the mind leading to all evill works. *Gen.* 8. 21. *Psal.* 14. 3. with *Rom.* 3. 9-19. *Coll.* 1. 21.

All sins of the second sort, that is hateing when they see, rejecting when they hear, sinning wilfully against the light and power of the grace of God in Christ bringing salvation, are expresly mentioned as sins, that could have had no being in the World, nor had the World known them, or been capable of committing them. If there had not been such a gift (at least vertually, for so it was from the first of our need) prepared, and accepted, and the grace of God through it bringing salvation. If he had not made peace for them by his bloud, and also preached peace to them, even to their spirits, by his spirit; They had not known, or been capable of committing sin, as it is now charged upon them, that is of seeing, and hateing willfull sinning against light. *Joh.* 15. 22--24. with *ch.* 3. 19. & 12. 46--48.

2. The termes on which he was delivered for them, are different. The sins of the World of the first sort, which are all that had, or have beeing in the World, in order of nature before the gift, and the grace that is in, and through it bringing salvation, even that offence of one, and the naturall uncleanneſse from thence entring into, and overspreading the whole nature, and so remaining in us as a naturall heritage, while we are in this body, (as a Law of sin in the members, even in those in whom the spirit is made alive for righteousneſse sake, yea in such as walk not after the flesh, but after the spirit.) All these were imputed to Him, He was so made under the Law, that concluded us guilty; And for us that they were legally charged on him as his own sins; And he owned, and acknowledged them, and willingly bore, and suffered for them, as his own sins. *Psal.* 40. 12. 1 *Pet.* 2. 24. Though he knew no sin, for God made him that knew no sin to be sin for us. 2 *Cor.* 5. 21. All we like sheep have gone astray, namely in that offence of one, in which all have sinned. *Rom.* 5. 12. & 3. 23. Therein we have volluntarily, and together run out from God, at one Gap; (and so like Sheep) And from thence have turned every one to his own way, (As the naturall fruit of that first generall departure, we are naturally following every one his own luſt) Thus both the branches of the sins of the first sort are expreſsed, and with reſpect to them all, he affirmes, the Lord hath laid on him the iniquity of us all. Answerable to which, is that of the Apostle. 2 *Cor.* 5. 19. God was in Christ reconcileing the World to Himselfe, not imputing to them their treſpasses, meaning plainly

ly by their treſpaſſes, (as appeares by the matter treated on, and the dependance thoſe expreſſions have on the former) even all their treſpaſſes, that occaſioned, and brought in the firſt enmity and breach between God and mankind, which God was in Chriſt reconciling and making up, in thoſe works he gave him to finiſh in his own Body on the Earth: And ſo all thoſe ſins and treſpaſſes, in which they were naturally dead, and are ſo as conſidered without, and before this gift, and the grace in and through it, which were all their ſins, as ſo conſidered as before is ſhewed: God did not impute to them their treſpaſſes, but laid them upon his own Son; And he was delivered for them as the guilty Perſon, even as for his own ſinnes.

The ſins of the World after the ſecond, or following conſideration. (*viz.*) All thoſe in which men ſin after the ſimilitude of *Adam's* tranſgreſſion, againſt the light and power of the grace of God bringing ſalvation, loving and chuſing darkneſſe, when light comes; Theſe having no poſſibility of Beeing in the World, before the conſideration of peace made for men, and preached to them by Chriſt; were not of thoſe imputed to, or laid upon Chriſt, as his own ſins, for him to ſatisfie for. And take away from before the Father, by and in that Act of the ſheading of his bloud, and offering up of his Body once for all. But ſins of that nature are ſtill imputed to, and charged upon the people by God, while they continue in them. *Joh.* 20. 23. with *ch.* 3. 18, 19, 36.

Yet for theſe ſins alſo he was delivered, and did give himſelfe, and ſhead his bloud. That thereby he might purchaſe, and obtain power, to take away ſins of this nature, as they ſhould be found in men while his grace is bringing ſalvation to them; and ſo to make reconciliation for the ſins of the people, by his dayly mediation in the infinite and abideing vertue of his one oblation. *Hebr.* 2. 14-17. Therefore was he made under the Law, and all our ſins after that firſt conſideration imputed to him, and laid upon him, that by or through his ſufferings, he might not only make peace, and attonement for them, But thereby alſo obtain plenteous redemption, even the forgiveneſſe of ſins, and ſo become by meanes of that death, which was for the Redemption of the tranſgreſſions under the firſt Teſtament; The Mediator of the new Teſtament, yea a ſtanding propitiation for the ſins of the whole World, even for their ſins after the following conſideration. *Hebr.* 9. 15. with 1 *Joh.* 2. 1, 2. For of ſins of that nature he ſpeakes. 1 *Joh.* 3. 8 He that committeth ſin is of the Devill. (Every man is a ſinner, and wholly ſinfull from *Adam*, even as a naturall heritage. But the grace of God in ſuch wiſe brings ſalvation to all men in due time, that men are not left in a neceſſity of committing, ſerving, and ſo pineing away in their iniquities. Therefore he that committeth, or ſerveth, conſenteth, yeildeth up to, and walketh in ſin, he is therein of the Devill, begotten, born, and led of Satan, willfully conſenting, and complying with him againſt the light and power of the grace of God bringing ſalvation, And to this he addes,) For this purpoſe was that Son of God manifeſted, that he might deſtroy the works of the Devill. (not only to deſtroy his firſt, and great work (in which he had prevailed over all mankind) by ſuffering the judgment of this World; And ſo breaking the ſnare, and caſting him out of his principallity he had over mankind, by conqueſt made in his reſurrection; But alſo that by vertue thereof, he might deſtroy his following works, in taking away thoſe following ſins of men, complying with him in his new temptations, which provoke and make lyable to that wrath, that is yet to come in reſpect of the execution of it,

the second death.) And so it answers to the fifth verse; yee know, that he was manifested to take away our sins, (even our sins committed and continued in by us against the grace of God, and hope set before us in Christ to purify us, (in which the Law also is transgressed) as appears by comparing this with verses 3,4.) He gave himselfe for us, and for our sins, that he might redeem us from all iniquity, that he might deliver us from this present evill World. And so that he might purify to himselfe (a people out of the World, for the good of the World,) a peculiar people zealous of good works. He suffered the just for the unjust, that he might bring us back (from all our wandering) to God. So that he needs not to offer dayly, or often, as the former Priest, first for his own sins, and then for the peoples. For this he did once when he offered up himselfe, That one offering, was first for all those sins of the World, which were imputed to him, as his own sins, that therein peace, and attonement might be made for them, that they might not be so imputed to us. And then also the same offering was for the sins of the people, even those that are still imputed to them, while they continue in them. And so he was delivered, and gave himselfe for them, as for the sins of the people, that they might be found guilty of, and running into after his grace bringing salvation to them, and during the day of his grace and patience towards them. That by that one offering perfected through sufferings, and in his resurrection, and ascension, he might be impowred in the name of God, to make intercession for the transgressors, and so to take away the sins of the World by his continued mediation, appearing in the presence of God for us; That patience and forbearance may be exercised towards Rebbels, while it may be for their good, And that he may in the same name of the Father, give unto those that while it is yet to day are moved to repentance by his goodnesse, whereby he is all the day leading to it, The forgivenesse of their sins, and eternall life. *Joh.*3.17. *Luk.*9.56. 1 *Tim.* 2.4,5,6. with *Psal.*68.18,19,20. *Isa.*42 18,19 21. *Job.*6.40.

The Resurrection of Christ then, being the Resurrection of him who was delivered for our offences, must needs be in an answerable sence for our justification.

1. Such it is, as in which he for us, or in our stead, is justifyed, and acquit of all the sins imputed to him. And so the whole nature, all mankind, are in him justified, freely by the grace of God, through the redemption that is in Jesus from all sins after the first consideration, in which they have already sinned, and with which they are polluted, as considered without and before the gift, and grace by it, (as aforesaid) *Rom.* 5. 23,24. So as the Father judgeth no man, but hath committed all judgment to the Son, *Joh.* 5. 22. As the offence of one, was unto all to condemnation; So the righteousnesse of one (perfected in his Resurrection from the dead) is unto all to justification of life, that they might live to him that dyed for them, and rose again. *Rom.* 5. 18. 2 *Cor.* 5. 14, 15. Christ hath redeemed us from the curse of the Law; Under which otherwise we must all have been banished from God for ever. *Gal.* 3. 13. with 2 *Sam.* 14. 14. So that though we have all sinned, and come short of the glory of God. And sin be in us, and death upon us as a naturall heritage, while in these bodies, and the ordinance of God remaines still firm concerning the whole kind. That we must all needs once dye, yet no man shall perish for ever in that death, nor according to that rule or judgment, for as in *Adam* all dye, so in Christ shall all be made alive, and appear before his judgment Seat, where this shall be the only condemning sin, that when light

light came, they loved darkneſſe, refuſed to be healed: He having ſuffered the judgment of this World, and being lift up from the Earth, will draw all men to him; yea ſo is the guilt of this naturall uncleanneſſe, removed from before God, that no man is thereby, or therefore neceſſarily kept out from God. The wrath thereby procured being ſuffered by him, is taken away in his Reſurrection. An effectuall dore of repentance opened, and the grace of God by him bringing ſalvation, and leading to repentance in due time. He having by himſelfe purged (namely the Heavens themſelves, and ſo taken away from before the Father the guilt off) our ſins, (even all the ſins and treſpaſſes of the World, in which we were dead, and heyres of wrath by nature, and which were imputed to him, without the purging of which from before the Throne of God, he could not have been accepted, and ſet down there for us,) having by himſelfe purged them away, he is now ſet down on the right hand of God, That repentance and remiſſion of ſins might be preached in his name, that the goodneſſe of God by him might lead men to repentance, And all comers by him, might be made accepted in him. *Hebr.* 1. 3. with *ch.* 9. 23. *Luk.* 24. 46, 47. All our ſins after that firſt conſideration are covered, and his wrath ſo procured, taken away, that we ſhall not periſh in it, nor be kept out from God by it, as alſo is hinted tipically. *Pſal.* 85. 2, 3.

2. His reſurrection is for our juſtification from the ſins of the ſecond, or following conſideration, ſo as that by, and through him, while its yet to day, we might be juſtified, ſaved, and waſhed from them, in the name of the Lord Jeſus, and by the ſpirit of our God. He is therein, and thereby impowred in the name of the Father, to juſtifie the ungodly. And hath received gifts in the man, not only for men as ſinners in *Adam*, and from him, and for their helpfullneſſe as ſo conſidered, but for the rebellious alſo, that the Lord God might dwell amongſt them, His reſurrection, and exaltation in our nature, and in that body in which he was ſo delivered for our offences, (as aforeſaid) is ſo for our juſtification from thoſe ſinnes that are yet imputed to us, and retained in Heaven againſt us, or any of us, while we continue in them, even from ſuch as deſerve, and bring us under the ſentence of the wrath to come.

That repentance, and remiſſion of ſins, is ſtill preached in his name to ſuch; (as yet treaſured up in him for them.) And forbearance granted, during the time of his preaching, who in all this is a teſtimony in due time to them. (having given himſelfe a ranſome for them; And being in the vertue thereof, the Mediator between God and them.) And is ſo giving repentance, and remiſſion of ſins to them, (even to them that yet receive it not) that they might receive it, in the opportunity of it, and in the light and power of his givings.

And ſo his reſurrection in all this fruit of it, is for their juſtification, that yet while it is to day, their eyes might be opened, and they turned from darkneſſe to light, and from the power of Satan to God, that they might receive forgiveneſſe of ſins, and inheritance among them that are ſanctified by faith in Chriſt, which alſo in his reſurrection and exaltation, he is impowred, and appointed in the name of the Father, ſo to give unto them, that through his grace believe, as to make them partakers of it through the ſame name. *Act.* 10. 40. 43. See this branch of the Doctrine of Chriſt, and of his Reſurrection being for our juſtification from ſuch ſins, and in ſuch wiſe as is mentioned in this laſt conſideration, which evidently includes, and takes for granted, the truth of the former; See I ſay this branch diſtinctly, and expreſly ſpoken too, and delivered as the ſum of the word of faith,

for

for the encouragement, and admonition of ſuch rebellious ſinners, yet to repent, and look to him, and hope in his mercy. *Act.* 5. 30, 31.

God having raiſed up Jeſus whom they ſlew, had exalted him with his right hand, for to give repentance to *Iſraell*, (to rebellious *Iſraell* that had ſeen and hated, and againſt much light, and many convincements and warnings, had crucified the Lord of Glory, yet to give repentance to *Iſraell.*) And the forgiveneſſe of ſins, as alſo, *ch.* 2. 22 39. & 3. 14 19. 26. Likewiſe *ch.* 13. 37-39. 40. Becauſe God had raiſed him from the dead, and he ſaw no corruption. Be it known unto you therefore, (ſaith the holy Ghoſt) That through this man is preached unto you, (even you his crucifiers) the forgiveneſſe of ſins; And by him all that believe, are juſtified from all things, from which they could not be juſtified by the Law of *Moſes* (even from ſuch ſins, as that Law provided, no tipicall Juſtification, from whence he admoniſheth, to beware of deſpiſeing ſuch abundant grace, leaſt their condemnation be aggravated thereby, like that *Pſal.* 68. 18--21. So other Scriptures ſet him forth to be, Jeſus Chriſt the righteous; And as the fruit of his perfect righteouſneſſe compleated in his reſurrection, and giving himſelfe to God in that his raiſed body, an offering of a ſweet ſmelling ſavour. A ranſome or price of redemption for all. I ſay as the fruit of that, and of Gods well-pleaſednеſſe therein, To be now appearing in the preſence of God, The Mediator between God and men, That ſo he might be teſtified in due time; The propitiation, not only for the ſins of Believers, (who have him alſo as their advocate with the Father) even for thoſe their ſins that might have been prevented by the grace and power in the things written and teſtified of Chriſt to them, But alſo for the ſins of the World, even for their ſins of that nature, that were againſt the light and power of the grace of God, bringing ſalvation to them. And ſo in this fruit of his reſurrection, To be the Saviour of all men, in ſtill holding open the dore of life, and exerciſing forbearance and long-ſuffering to rebellious ſinners, and renewing ſtreames of goodneſſe leading to repentance, and eſpecially the Saviour of them that believe, in juſtifying and ſaving from wrath, even the wrath to come: 1 *Joh.* 2. 1, 2. 1 *Tim.* 2. 5, 6. *Rom.* 3. 24, 25, 26. 1 *Tim.* 4. 10. *Rom.* 5. 9, 10. *Joh.* 5. 24.

Yea, the Apoſtle ſaith, he had delivered them from the wrath to come, that is, from the ſentence of it, and ſtate of condemnation to it, under which they ſometimes were, by their ſins of the ſecond ſort, their ſeeing, and hateing, hearing, and rejecting, loving darkneſſe when light came; (which only make lyable to that condemnation, as *Joh.* 3. 18. 19. 36. & 12. 47, 48.) And mentions this as the fruit of Gods having raiſed him up from the dead. 1 *Theſſ.* 1. 10.

God having raiſed up Jeſus our Lord from the dead, who was delivered for our offences; In him is plenteous redemption, the forgiveneſſe of ſins, even deliverance from the wrath to come, forgiveneſſe of all our ſins, healing of all our Diſeaſes, while it is to day. And by him all that believe, are delivered, and ſaved from the wrath to come, through his name. This is the record, that God hath given of his Son, which alſo is contained in that expreſſion of it. 1 *Joh.* 5. 11, 12. And ſo the revelation of the Fathers name, that is in this teſtimony of Chriſt, is that God is light, and in him is no darkneſſe at all, 1 *Joh.* 1. 5. Or as here expreſſed in this, *Rom.* 4. 5. That he juſtifieth the ungodly, That it is his good pleaſure, And the work of his delight to juſtifie the ungodly, That he hath found out, and made a way to declare his righteouſneſſe in juſtifying the ungodly;

That

That in and through that way, he is the juſtifier of the ungodly, (according to the tenour of the Goſpell) in that which he hath done, doth, and will doe, in and through the reſurrection of Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our juſtification. The ungodly, as mentioned in Scripture, are of two ſorts. 1. All ſuch as are wholly without the true knowledge, and fear of God. And ſo all men were made ungodly by the firſt ſin; and in the loſſe, and pollution thence overſpreading the whole nature, And were conſidered, as ſuch, when Chriſt undertook to dye for them, and are ſtill ſuch naturally, even as a naturall Heritage, and of themſelves have no betterneſſe, *Rom.* 3. 9-19. 23. And ſo 'tis ſaid, Chriſt in due time dyed for the ungodly, *Rom.* 5. 6. 2. Such as not only are ſimple, and wholly deſtitute of the knowledge and fear of God, as all are naturally; But when light comes, do ſtill love their ſimplicity and darkneſſe, and in diſobedience to the light, and power of the grace of God bringing ſalvation, do reject and hate his knowledge, and will not chuſe the fear of the Lord, as *Prov.* 1. 22 29. Such are principally, and moſt frequently called the ungodly in the Scripture, as *Pſal.* 1. Ungodly men, are there mentioned as ſuch as are ſtubbornly conſulting, and murmuring againſt the Law or Doctrine of the Lord, as alſo *Pſal.* 2. 1-3. with *Job.* 6. 41-44. yea ſcorntully deſpiſeing and rejecting the reproofes of its inſtruction; And therefore having no delight in it. as *Ier.* 6. 10. ſo *Iude.* 4. Ungodly men, turning the grace of our God into laſciviouſneſſe, and denying the only Lord, &c. Now it is the good, perfect, and acceptable will of God in Chriſt, that through him all men might be ſaved, and come to the knowledge of the truth: For God is one, He is light, and in Him is no darkneſſe at all, and there is one Mediator between God and men, the man Chriſt Jeſus, who gave himſelfe a ranſome for all, to be teſtified in due time; yea in and through him, God is the juſtifier, and Saviour of all men, eſpecially of them that believe.

1. In him, and in raiſeing him from the dead, he hath juſtified the whole nature from that judgment of the World, under which it was fallen, by that ſin, and ſinfullneſſe or ungodlineſſe of the firſt ſort; in which we had already ſinned, and were fallen ſhort of his glory. *Rom.* 3. 23, 24. That judgment he hath remitted unto Chriſt, and given, or releaſed us all from under it unto him. *Joh.* 12. 31, 32. with *ch.* 6. 37. 39. And ſo ſaved all mankind from periſhing in that death, or curſe of the Law; that through him they might be ſaved to the utmoſt from ſin and wrath.

2. Through the reſurrection of Chriſt, and as the fruit of that juſtification, and redemption in him, and by him obtained for us. God doth in all his providences, and proceedings with men, in a ſence juſtifie the ungodly, from the guilt of that naturall ungodlineſſe, from which they are already juſtified in the perſon of Chriſt. In that he judgeth no man immediatly, or according to that rule of judgment, under which they are caſt by their naturall filthineſſe, but hath committed all judgment to the Son, and by him executeth judgment, becauſe he is the Son of man, in which execution of judgment by Chriſt, though men ſtill bear the Image of the earthly; yet without that wrath, poyſon, and deſtructiveneſſe that is the juſt wages of our ſin, and contained in the curſe of the Law, and with ſo much abatement of miſery, and mixture of mercy, as tends to our ſalvation through him: Now though God had already wholly remitted the judgment of this World unto Chriſt: And in his perſon as ſtanding in our ſtead, acquit and juſtified the whole nature from that firſt guilt, yet for as much as the fruit, or

ſtreaming forth of this juſtification, comes upon our particular perſons in our ſeverall Ages, in the daily execution of his judgment by Chriſt; And for as much alſo as Chriſt doth nothing but what he ſeeth the Father doe, and in the name of the Father; even therefore, therein, God is truly ſaid to be doing that daily in reſpect of us, or unto us by Chriſt, which he hath already granted, and done for us in the perſon of Chriſt, as *Joh.* 6. 37. 39. The Father is ſaid to be daily giveing, that which he hath already given to Chriſt; Becauſe the things already granted and given as the fruit of his purchaſe, (which are all things, and all perſons, as 1 *Cor.* 15. 27.) doe in their particular Beeings come forth to him, in their ſeverall times by the order and appointment of the Father. And ſo in the ſtreamings forth of that juſtification wherewith we are already juſtified in the perſon of Chriſt unto us, and ſo its coming upon us in our perticular perſons by Chriſt in the name of the Father. God juſtifieth the ungodly. As likewiſe becauſe in all this execution of his judgment by Chriſt, in this day of his grace, there is repentance, and remiſſion of ſins preached and given in his name, that it might be received in the light and power of his givings.

3. He is likewiſe in ſome ſort juſtifying the ungodly, after the ſecond conſideration, while yet it is to day; In that having prepared juſtification from all their ſins, and healing of all their diſeaſes, in Chriſt, he is by, and through him exerciſeing ſuch forbearance, and deferring the execution of his Judgments for ſuch ungodlineſſe, as is yet imputed to them, while they continue in it; That they may have opportunity to repent, And in the opportunity, ſtill preaching, and giving repentance, and remiſſion of ſins in his name, that they may be led to repentance, and in turning receive forgiveneſſe of ſins, and inheritance, &c. And in all this he is doing, that in and through which they may be turned from their ungodlyneſſe, waſhed, and juſtified in that name, though yet they be not. *Iſa.* 42. 18-21. *Act.* 26. 18. *Ezek.* 24. 13. *Iſa.* 48. 9, 10. 17, 18.

4. He doth by and through Chriſt raiſed from the dead, juſtify in a more full and proper ſence, him that believeth on Jeſus from all ſins paſt. Their former rebellions, and ungodlineſſe of the ſecond ſort, that were till then remembred, and retained in Heaven againſt them, though the execution of wrath, or ſhutting out to it was deferred, to give them opportunity yet to repent, (as aforeſaid) are now remitted, covered, and put out of his ſight; And they delivered from the wrath to come, and made accepted in the beloved, in whom they are found. And alſo made partakers of this juſtification, and the fruit thereof, through his name, and in the further opening of it to them. *Rom.* 3. 25, 26. & 4. 5, 6, 7. *ch.* 5. 1, 2, &c. *Epheſ.* 1. 6. *Act.* 10. 43. And this, even while yet the naturall ungodlineſſe remaines in them, as a Law of ſin in their members, ſin dwelling in them; the fleſh luſting and warring againſt the ſpirit. as *Rom.* 6. & 7. & 8. *Gal.* 5. & 6. which alſo in due time, (they abideing in Jeſus) Hee will wholly turn away from them. *Rom.* 11. 26. with *ch.* 8. 11. & *Phill.* 3. 21. 1 *Joh.* 3. 1-3. And in the meane time, make good their cauſe, give them the victory in the combate through the bloud of the Lamb, and the word of their teſtimony: So as they minding the things of the ſpirit, and ſo walking in the ſpirit, ſhall not fullfill the luſts of the fleſh; Sin ſhall not have dominion, nor Satan neither, becauſe greater is he that is in them, as that word is kept in their hearts, then he that is in the World. *Rom.* 6. 14. & 7. 25. 1 *Cor.* 15. 57. *Revel.* 12. 11. *Gal.* 5. 16. with *Rom.* 8. 1--13. 14. 1 *Joh.* 4. 4. *Joh.* 10. 27, 28, 29. Yea he is the continuall juſtifier of him that believeth on Jeſus from their many offences, in which ungodlineſſe of the ſecond

ſecond ſort is oft found with them. They yet coming to God by him, or returning from any of their wanderings, in the leadings, and recallings of his grace, thither, and that way; If we confeſſe our ſins, acknowledge them, and give them up, as diſcovered, and reproved by that light, that diſcovers pardon, and healing in Chriſt; (which confeſſing, and giving up, or laying apart is alwayes, and only truly found, in a hearty believing in the light:) He is faithfull, and juſt to forgive us our ſins, and to cleanſe us by the bloud of Jeſus from all our unrighteouſneſſe; *Rom.* 3. 26. 1 *Joh.* 1. 7. 9. with *ch.* 2. 1, 2. So that no man or ſpirit, can faſten any charge, that will lye, or remaine on Gods elect; (that is, them that through his love, do love him, and thoſe are they that keep his ſayings. *Rom.* 8. 28. with *Joh.* 14. 21, 23. & 10. 27.) So as to trouble, harme, or hold them under bondage; This word of faith, being continued in, or returned too, continually makes them free. *Joh.* 8. 32, 36. nor ſhall any thing be able to ſeparate ſuch from the love of God that is in Chriſt Jeſus: Its God that juſtifieth, Its Chriſt that dyed, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. *Rom.* 8. 32--39.

This is that Doctrine of Chriſt, the word of faith, the hearing or hearty believing, or receiving of which ſo as, through and according to it, to believe on him that ſent Chriſt, is counted to men for righteouſneſſe, and here called their doing good; This I ſay is the word of faith, as now come forth by Chriſt: That God hath raiſed up Jeſus our Lord from the dead, who was delivered for our offences, &c. And that in and through him as raiſed from the dead, and exalted with his right hand, he is a God that juſtifieth the ungodly. This and not any other particular voyce, word or teſtimony to, or concerning us, which a man may apply, or take as particularly applyed to himſelfe, to aſſure him of Gods love in Chriſt to him, or of his good eſtate in grace or the like, nor any voyce or revelation what ever that is other then this, or ſtrange to it; But this and this only is the word of faith, as now brought to us by Jeſus Chriſt; we come next to conſider.

2. What is that faith, or believing on him that juſtifieth the ungodly, as before expreſſed in both the branches. The hearing his word, or believing God in his word, or teſtimony given of his Son, and by him. And the believing on him through and according to it.

For our better underſtanding what it is in both the branches. This is to be carryed along with us, That it is oppoſed to our own works, and that in ſuch expreſſions as ſignifie, a ceaſing from our own works to be neceſſarily in it, in every branch, or act of it. For he ſaith not only, not to him that worketh, which had been enough to ſhew the emptineſſe, and vanity of our works, unto the attaining the righteouſneſſe of God, or the faith by which it is attained. But he ſaith more, To him that worketh not, which ſhewes an abſolute neceſſity of ceaſing from a mans own works, that he may attain righteouſneſſe; yea that this ceſſation, is in and with that believing that is imputed for righteouſneſſe; The working here mentioned, and the believing on him that juſtifies the ungodly, cannot ſtand together. There is then in this believing with the heart, which is unto righteouſneſs. A ceaſing from a mans own works, an entring into reſt, as *Hebr.* 4. which alſo anſwers to that inſtruction, in the verſes before the Text, ſhewing the hearing his word, and believing on him that ſent him, to be ſuch, as in which the Son is honoured, and ſo the Father in him, who is not truly honoured, or gloryed in, without this ceaſing from our own works, in which is a relinquiſhing all glorying in the fleſh; and not ſuffering it to glory, or lift up it ſelf in his preſence, *Phil.* 3. 3-10. 1 *Cor.* 1. 29-31. with *Jer.* 9. 23, 24.

1. The hearing his word, *Joh.* 5. 24. The believing God, *Rom.* 4. 3. in his teſtimony or record, that he hath already given of his Son, as 1 *Joh.* 5. 9-12. This is the firſt, and fundamentall act in this faith of the opperation of God; where this is with the heart, and unfeined, there is equally the other act, or acts in it produced by the power of the word of truth ſo believed. Therefore this alone is given as a deſcription of that whole faith of the opperation of God, wherwith a man believes to righteouſneſſe. *Rom.* 10. 9, 10. with *ch.* 4. 3.

Such it is, as in which a man being enlightened, and made to hear by the preventing grace of God, in which the voyce of the Son of God, in the witneſſes of Gods goodneſſe, that is in and through him, or in the preaching of peace by him, comes to him, even to his ſpirit, by Gods ſpirit, in and through the meanes vouchſafed, opening the eyes, and eares of his mind: (with which grace, God in, and by Chriſt, prevents every man in due time, and alwayes before he require any hearing, or receiving of them:) Such I ſay, as in which a man, in that enlightening, and perſwaſion that is in that evidence, and demonſtration of the ſpirit, in which his teſtimony that he hath already given comes to them; Falls down before it, gives glory to it, as to the word of the Lord, ceaſing from his own thoughts, words, and works on Gods holy day, even in the day of Gods power, or powerfull word coming to him, he is in that evidence, and demonſtration of the ſpirit in it, perſwaded of the truth, goodneſſe, and faithfullneſſe of it, in it ſelfe, and in all it ſaith, and embraceth it, eſteemes, loves, receiveth, and reverenceth it as the word of God, and not of man; As a good word, a faithfull ſaying, worthy to be received with all acceptation, as the truth, which teacheth all things, and of which is no lye; And accordingly rejoyceth in it, as having found all riches, and that which anſwers all needs, and is worthy to be ſubmitted too, and that all reproved by it ſhould be parted with for it, and ſo with meekneſſe receives the ingrafted word, that is able to ſave the ſoul, without inward wrath, murmurings, or diſputeings againſt it. Ceaſing from the workings of their own thoughts, reaſonings, or Imaginations, and ſo from conſulting with the Doctrines, and traditions of men; that lift up themſelves againſt the knowledge of God, ſuffering them to fall before it, as the weapons thereof, are mighty through God to caſt them down, they let God be true, and themſelves, and every man lyars.

Neither ſeeking to meaſure, or comprehend this light, or word of truth brought to them, by the darkneſſe of their reaſon, or Imagination, or by Philoſophy, and vain deceite after the traditions of men. But perceiving in this light every man to be brutiſh in his knowledge: (as *Jer.* 10. 14, 23. with *Prov.* 30. 2, 3, 4.) They fall down in the ſence, and acknowledgment of their inabillity, by any wiſedome, or ſtrength of man, to receive, and comprehend what is diſcovered, and brought to them; That ſo they may be made wiſe in the evidence, and demonſtration of the ſpirit, that brings it, attending to receive all their demonſtrations of truth, and light, and power to receive and embrace them, in and from Gods teſtimony, in a ſilent adhearing to it, as fooles in themſelves; And ſo in believing the truth, goodneſſe, and faithfullneſſe of the word, in its own ſayings, though they be never ſo ſhort in underſtanding what is contained, and plainly expreſſed in it, yet believeing, they waite for all further wiſedome, underſtanding and ſtrength, ſeeking it in the Lord, and not in man, or the things of man, that no fleſh may glory in his preſence; Likewiſe in this receiving his word with the heart, there is a ceaſing from the workings of the carnall mind, in its inclinations, affections, and luſts, which are ſet upon, the riches of this World, the praiſe of men, the pleaſures of this life,

or

or ſome exaltation, or lifting up himſelfe, in ſome ſelfe ſufficiency, and that not only before men, but before God, or in his preſence. A ceaſing from theſe,

1. In their lifting up themſelves in direct oppoſi ion to the teſtimony, or word of truth; And to hinder, the receiving and acknowledgment of it.

2. In their ſeeking to get ſeeret ſervice, and ſatisfaction to themſelves, in mens receiving, and cloſeing with it. Either of which wayes, the fleſh, with its affections and luſts, will hinder mens hearty, and unfeined receiving the word of truth, the Goſpell of their ſalvation, if they ſuffer it not to be crucified, and themſelves to be brought of from it, in the light and power of that word; Therefore thoſe that are Chriſts, are ſaid to have crucified the fleſh, with the affections and luſts. Implying, that they could never have ſo received, and retained his word in their heart, as to draw and unite them to Chriſt, if they had ſtill lived in the fleſh, or ſuffered that to live and rule in their ſpirit, or minded the things of it, and made proviſion for it, for they that are in the fleſh cannot pleaſe God. Some by working in the wiſedome, and Imaginations of the fleſh, ſeeking and profeſſing to be wiſe, conſulting with Philoſophy, and vain deceite, their own thoughts, and the traditions of men, and ſo by murmuring among themſelves, cloſe the eyes and eares of their mind againſt the truth, when opened by it, break his bands, by which he is drawing them in his Doctrine; And ſo keep out the light of his knowledge, and themſelves from acknowledging, or underſtanding the truth of his ſayings. *Joh.*6.41,42,43,44. & 12.34.35. *Rom.*2.21,22,23. 1 *Cor.*1.21,22,23. 1 *Tim.* 6. 20,21. Others when convinced of truth, yet ſtill ſeeking after wiſedome in themſelves to find out, and comprehend the truth of Gods ſayings, by their Imaginations, or by the ſame wiſedome, and reaſon of man, with which before they did, or others yet do oppoſe it; And to build their faith of Gods truth, on ſuch demonſtrations, as is ſuited to the wiſedome of this World; They receive it not as the word of God, but as the word of men; And ſo deprive themſelves of the excellent ſweetneſſe and efficacy of it, their faith reſting on the wiſedome and ſtrength of man, and not in the power of God; as is ſignified, 1 *Cor.*2.1,5. 1 *Theſſ.*2.13. whence Believers are admoniſhed to beware of Philoſophy, and vain deceite, &c. *Coll.* 2. 8. Likewiſe ſome by working in their own will, and purpoſe, to hide, ſerve, and get ſatisfaction to the luſts, and affections of the fleſh, againſt the light and power of the reproofes of inſtruction, keep out themſelves from liſtening to, or from underſtanding and receiving the word of truth, yea many ſee, and hate, becauſe it reproves their deeds. *Joh.*3.19. & 7.7. & 8.43,44. & 6.27.36. & 5. 44. *Ezek.*33.30-33. Others in liſtening to, and receiving the truth, yet retaining ſuch divers luſts, the heart ſtill inclined to covetouſneſſe, the praiſe of men, or the like; And now thinking to get, or keep theſe things, together with the truth, or alſo to get them by, and in the receiving, and profeſſion of it; ſtill retaining and purſuing the luſt, ſeeking to render themſelves wiſe, ſtrong, and honourable in Chriſt, or in the receiving and acknowledgment of him, (as thoſe 1 *Cor.* 4. 10. contrary to 1 *Theſſ.*2.3,4,5,6.) They herein diſable themſelves from ſo coming to the knowledge, and acknowledgment of the truth, as that they might be ſaved by it; And ſo make their very believing in vain. *Joh.* 12. 42, 43. 2 *Tim.* 3. 6,7. 1 *Tim.*6.9,10,11. For no man can ſerve two Maſters. *Math.*6.24. No following after righteouſneſſe to purpoſe, without an equall fleeing from theſe things in the purſuite. 2 *Tim.* 2. 19--22. But he that doth truth, cometh to the light, ceaſing from his own wiſedome, thoughts, and works, that he may ſee all his works wrought in God, receives his word, as his word, in its own evidence and power, and not as

mans, to be measured, or comprehended by mans wisedome; And as a good, and faithfull saying, in which is contained enough to satisfy, and make willing to let goe all other advantages, and suffer the breaking of other purposes, and desires for. And worthy to be submitted to, in what ever it saith; though discovering, and reproving evill in himselfe; And so there is in this hearty believing the word of truth, the true confession of sins, and judging a mans selfe; believing, and acknowledging himselfe such a sinner, and worthlesse, helplesse one, his sins so vile, his works so vain, and unclean, as this word discovers them; And because so discovered in the light of that Gospell of their salvation, that sets open before them, the Fountain for their washing, and healing. 1 *Ioh.*5.7.9. And this word, where-ever so believed, and received with the heart unfeinedly; According to the Discoveries and Demonstrations of it, brought nigh in those preachings of it vouchsafed, (for he requires not any other, or farther receiving, then according to what he gives, yea he is very mercifull in not upbraiding with what dullnesse, and shortnes he findes in that, and to him that hath, shall more be given,) I say where so believed with the heart, it works effectually. 2. A believing on him that sent Christ, *Ioh.* 5.24. And hath raised him from the dead, and through him as raised from the dead for our justification, justifieth the ungodly. *Rom* 4.5.24.25. Which believing on him, is such as in which. 1. The heart and mind from the hearty perswasion of the truth, and goodnesse of his word, and in the light and power thereof, is stayed on the Lord Jesus Christ, and so on that name of the Father in him, resting satisfied with this, and trusting in, and to it, as a sure, full, and sufficient ground, and foundation, for all faith, and hope in God, and bottome matter of feeding, and rejoyceing at all times, a sure Refuge, and strong Tower of defence to run into, for saving to the utmost, and in all his needs. And so rejoyceing in the Lord Jesus, even in his flesh that he gave for the life of the World; And so in that Redemption, Righteousnesse, and life in Him, as the fruit thereof, as one that needs, or desires no other thing to be added to, or with it, for object of satisfaction, or feeding, ground of faith, or hope, for whatever is yet needfull, or wanting to him; And therefore renouncing all other objects of satisfaction, and grounds of rest, trust, or rejoycing to his soul, as losse, and dung, for the excellency of the knowledge of him, that he may only know him, and him crucified, and be found in him, cloathed with his righteousnesse, and not that of his own, either alone, or together with it. (*Isa.*26.3. & 50.10. *Ioh.*6.32,33,35.45-50-58. *Phil.*3.7-10.*Gal.* 2. 20.) He worketh not, but believeth on him that justifieth the ungodly. Some labouring to establish a righteousnesse of their own in the wisedome and strength of the flesh, according to the Law, thereby keep out themselves from knowing and proving the fullnesse and excellency, and from submitting to the righteousnesse of God in Christ. *Rom.*10 3. Others in their coming to him, yet reasoning with flesh, and bloud, and looking upon the things to be let goe, or parted with for him, and the sweetnesse and gain they have apprehended in them, labouring to retain, and hold fast the rejoyceing, and confidence they have had, in such works, or things of the flesh; And yet to have their rejoyceing in Christ, and enjoy that consolation, that is in him; And the comfort of Gods love through him also, and together with the former; or looking back again upon those things believed, when they have begun to let them goe for Christ, and seeking to be perfected by the flesh, in the wisedome, or strength of it, or things of its commending to that purpose, when they have begun in the spirit; These by their working, and labouring, make Christ of none effect to themselves; For they cannot know him, prove,

and

and taſt his precioufneſſe, And be found in him, without a hearty, and daily letting goe, and ſuffering the loſſe of their own things, yea whatever hath been gainfull to them, as diſcovered, and reproved in the light of the knowledge of him. *Phill.* 3. Others alſo, when they have ſuffered the loſſe of many things for Chriſt, and taſted of his excellency, and precioufneſſe, and been much filled with the conſolations that are in him, the comfort of Gods love by and through him, the fellowſhip of the ſpirit, and thence with bowels and mercies, even to the bringing forth the fruites of righteouſneſſe by Jeſus Chriſt. Yet they falling to work (according to the wiſedome and inclination of the fleſh) to make theſe fruites, and efficacies of the knowledge of him, the matter of their feeding and rejoyceing, or ſeeking to joyne them together with, or add them unto Chriſt, as a better ground of aſſurance, and hope of the promiſe of eternall life, then they had in him before, or yet have ſimply in what he is, hath done, and is become in himſelfe for us. Though theſe efficacies of the graciouſneſſe of the Lord, taſted by them, were his works, yet their thus putting them out of their place, and in the place of Chriſt; and ſeeking to deck their Idols with his Ornaments, (as *Ezek.* 16. 9-20.) Theſe are their works, For the Law of faith excludes boaſting every where, or rejoycing in any thing, even in what we have received through grace, otherwiſe then ſo as the rejoycing, be only in the Lord. *Rom.* 3. 27. 1 *Cor. ult.* & 4. 7. And inſtructs alwayes, when we have done all theſe things, to acknowledge our ſelves therein unprofitable Servants, that have done no more then our duty from the grace already beſtowed. *Luk.* 17. 10. Yea to be ſenſible of, and acknowledge our ſhort coming of that ſo much ſound with us in all things; That ſtill we may take ſhame to our ſelves, and ſeek to have all our rejoyceing in, and feeding on him, and not in any of thoſe things. And truly this work of our own, in this abuſeing, and miſplaceing the works of God, cannot ſtand with our abideing in him, as we have received him; But doth weaken, and draw away the heart from him, and alſo occaſion the decay and withering of the good things, ſo rejoyced in, and fed upon. But he that doth good, or that doth truth, alwayes comes to the light, that he may alwayes ſee all his works wrought in God, in emmanuell; That ſo he may have his rejoyceing in him evermore; And as one that hath enough there, he comes to that Fountain, that he may be filled with the knowledge, enjoyment, and fruites of that, in and with Chriſt; And he that ſo eateſt me, (ſaith our Saviour) ſhall live by me. They truſting in, reſting ſatisfied with, and ſtaying upon, that perfect righteouſneſſe, perfected in his reſurrection; And the glorious name of God in him, as a full, and ſufficient ground of rejoyceing, and hopeing, and matter of feeding for juſtification, ſanctification, and all things pertaining to life, and godlineſſe, they are therein. 11. From the fullneſſe and riches of grace perceived, and taſted in him, inſtructed, and ſtrengthened, to ſeek righteouſneſſe, and ſtrength in the Lord, ſo as by an exerciſe of faith in Jeſus, to depend on him for, and expect from him, and with him, the hope of his righteouſneſſe, in the perfecting what concerns them; According to the promiſe of eternall life given us in Chriſt, which containes in it both the promiſe of this life, and that to come. They believe in Chriſt, that they may be juſtified by the faith of Chriſt. *Gall.* 2. 16. Acknowledging themſelves, as diſcovered in the light of his teſtimony, as of themſelves, and from *Adam*, to be ſinners, and altogether filthy, and under curſe by the Law, and without ſtrength, They expect not, nor ſeek that way to help themſelves, as to the attaining righteouſneſſe, but ſeek and follow one to know, what he hath done, and is become for ſinners, to underſtand and perceive the perfection of his work,

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and sacrifice, its fullneſſe and anſwe ableneſſe to all their needs, And the infinite riches of the grace of God in him to ſuch ſinners, ſeeking and expecting through the knowledge of him, to have their hearts and mindes ſtayed on him, preſerved in him, yea more brought into him, And in him to finde acceptance with God, and to receive the remiſſion of their ſins, and ſo the cleanſing of their mind and conſcience through his name, and in the further and continuall openings of it. They likewiſe believe on him, ſtay upon, and truſt in his name for all righteouſneſſe, even for ſanctifying, waſhing, and ſaving them to the utmoſt. Knowing his rich furniture, and abillity to ſave to the utmoſt all that come to God by him, which alſo they know, in knowing what he hath done, and is become for us, while we were yet ſinners and enemies, (as *Rom.*8.32. *Hebr.*7.25. & 9.15. with *Rom.*5.*tot.*) In which likewiſe they are aſſured, that the Goſpell of Chriſt is the power of God to ſalvation, to every one that believeth. For therein is the righteouſneſſe of God revealed from faith to faith, as it is written. The juſt ſhall live by faith, being alſo therein made ſenſible of their own weakneſſe, inſufficiency and deadneſſe, they are perſwaded, and ſtrengthened in the light, and ſtrength of thoſe inſtructions, to diſowne, and goe out of themſelves, ceaſe from their own thoughts, reaſonings, and works; and exerciſe themſelves in the light and power of his grace, to a diligent beholding and mindfullneſſe of him, in what he hath done, and is become for them, and the end and fruit of it, and the grace, and glory appearing in, and through it. They run to that, and ſtay in and upon it, ſeeking and expecting in it, the light and power of God to conforme them to him, and ſo to ſtrengthen them to purge themſelves from all filthineſſe of fleſh and ſpirit, They through the ſpirit do waite for the hope of his righteouſneſſe by faith, for giving them victory through the bloud of the Lamb, and the word of their teſtimony, and for perfecting what concerns them to the perfect Day. They ſeek not righteouſneſſe by works, but ſeek the works, and fruit of his righteouſneſſe, to be wrought and found in them through faith in him, who was made ſin for them, that they might be made the righteouſneſſe of God in him. We have here occaſion to mention a double or twofold difference, between him that worketh for righteouſneſſe, And him that worketh not, but believeth for it, on him that juſtifies the ungodly.

1. The one works for a ground of faith, that he may believe, the other believeth and reſteth on a certain ground of faith, that he may work the works of God. The firſt ſeeks for frames, and quallifications, as the ground of his faith, namely, that from thence, he may gather concluſions of Gods love, and good will to him in Chriſt, and of his good condition before God. The other believing Gods love, and good will to Manward, and ſo to himſelfe in Chriſt, while an enemy, that through Chriſt and by his name he might be ſaved. His readineſſe to accept any ſinner coming in his drawings by Chriſt, and to waſh them from their ſins in his bloud; from hence is encouraged, and provoked, to ſeek and expect the framing, and quallifying his heart, to love and good works, in the believing mindfullneſſe of this grace; And as the end and fruit of his faith. 2. The one ſeekes to work up, and frame his heart to love God, and men, by obſerving ſuch and ſuch Rules which the wiſedome of man teacheth, or the precepts of the Law, in the wiſedome and ſtrength of man; And in the ſame ſtrength of the fleſh, on which he depends for it, may do many outward works and ſervices after the oldneſſe of the letter, which yet happily, he will attribute to Gods grace in Chriſt, and ſay with the Phariſee, God I thank thee, &c. But that they are not the productions of that grace believed, nor have they their dependance on that for them, is evident from the former

former consideration, which shewes, that they have no beliefe, or perswasion of that, or of the truth of it to them; But what depends on, and alwayes springs up from such frames and quallifications towards God and men first found in them, or if they have some other ground together with them, as some particular promise, or assurance that they are children of God; yet usually, these are one main ground of their application of those, and however, these are of the ground of their perswasion of any grace or good will in God towards them, as to eternall life; and therefore not the fruites of it, or begotten by it, but of the wisedome and strength of the flesh. The other, the true Believer of Gods Testimony, being in the light of that Testimony of Gods glorious grace in Christ, to sinners therein made sensible of his own weakneſſe, and the emptineſſe of all other wayes of attaining righteousneſſe, as also of the great obligations to love from Gods first loving us, and sending his Son, the propitiation for our sins, that we might live through him; In which likewise he is instructed into, and perswaded of the certainty of the way of attaining righteousneſſe, even to have the righteousneſſe of the Law fullfilled in him, that it is by minding the things of, and walking in the light and power of the spirit, that is in that testimony he hath already given of Christ, and of Gods glory in him, and not in the flesh, *Rom.* 8.3,4,5,&c. He therefore goes out of himself, and from his own thoughts, reasonings and works, to mind, and consider the things of the spirit, that he hath testified of Gods grace in Christ, there seeking, and expecting in the standing still to behold that grace, and through the light, and power of its instructions to love, to have his heart begotten, and purified to unfeigned love of God, of men, of brethren, such as in which is the fullfilling of the Law. And so for mortifying the deeds of the body. They waite through the spirit, for the hope of Gods righteousneſſe by faith; as for example. To subdue the risings of envy, revenge, mallice, or bitterneſſe, They consult not with flesh and bloud, nor expect help from humane prudentiall considerations, nor seek to mortify it in any wisedome or strength of theirs exercised in the consideration, or observance of their duty. But running out of themselves, and from all other reasonings, and works, they run into his name, to consider and remember his graciousneſſe, in forbearing, and to giving them for Christs sake, and how they have heard and tasted of it, in and throug the word of the truth of the Gospell; and what instruction that affords to the purpose. There seeking and expecting help. *Eph.* 4.31,32. & 5.1,2. 1 *Pet.* 2.1--3. So likewise for subduing the risings of uncleanneſſe, They sensible of their own weakneſſe to get victory, run out of themselves, and from consulting with flesh and bloud, unto this name of God in Christ, trusting in and staying upon it, expecting strength against the lust, in the believing consideration of his right to the body by purchase, yea by double purchase, the excellency of the price wherewith he hath redeemed them both of the Father, and from under the curse of the Law, and of themselves, and from the World and their vain conversation, to be his and at his dispose, his present care of the body in his mediation for it, and gracious providence and eye over it, for the good of the whole man; his righteous judgment, according to the Gospell, before which ye must all appear, to receive in the body, the things done in it, whether they be good or bad; so for subduing the inclinations to covetousneſſe, pride, or any manner of uncleanneſſe. see 1 *Cor.* 6.13,14,15,19,20. with 1 *Pet.* 1.13--18 19. 2 *Cor.* 5.9,10, 14,15,19,20. with *ch.* 6.1,2,17,18 & 7.1. This is the doing good mentioned in the Text. The hearing the word, or voyce of Christ, and through and according to it believing on him that sent him, and hath raised him from the dead, and given him glory, that our faith and hope might be in God. And such are reckoned doers of good, doers of truth. 1. Because they herein cease from their own works, and do the work of God, even that work which he through the power of his truth is doing in them, for it is God that workes in them, through the discovery of his works, and his salvation in Christ for them; Both the will and the deed of all this faith, in all the acts and fruites of it, whence 'tis called faith of the opperation of God, who hath raised Christ from the dead. *Col.* 2.12. 1 *Pet.* 1.20. *Joh.* 6.29. And they are said to be saved by grace, through faith, and that not of themselves, it is the gift of God. *Eph.* 2. He that doth good is of God. *Joh.* 3.11. And yet this also is counted to them for righteousneſſe, reckoned to them as their doing good, be-

cauſe, though all is of God, yet he worketh in them, both to will, and to doe, of good pleaſure of him, they are made willing and ſtrong in the day of his power to doe what the goodneſſe, and truth of God is doing in them, without murmuring and diſputeings; to ceaſe from their own Imaginations, and works, that they may rejoyce in his works, and ſeek righteouſneſſe and ſtrength in the Lord, by faith in him they come to him, as to a living ſtone, even in the vertue, and force of his drawings, allureing, and ſtrengthening them, through the tafts of his graciouſneſſe. And yet therein, they are truly reckoned, and indeed made comers, they in the light and power of his drawings, ſtanding ſtill from their own thoughts, and works, are made volluntary conſenters, and doe owne and cloſe with him, and as lively ſtones, that are quickened by him to chooſe him for their foundation, are built upon him. 1 *Pet.*2.3,4,5. 2. Becauſe herein they do that in the light and ſtrength of the Lord, which is in it ſelfe good, righteous, and juſt; In acknowledging the emptineſſe, and lyingneſſe of their own Imaginations, and of every thought that exalteth it ſelfe againſt the obedience of Chriſt; And God to be true in all his ſayings, as in that glorious teſtimony he hath given of Chriſt, and by him, ſo in all its diſcoveries, and reproofes of inſtruction. Themſelves ſinners, and voyd of righteouſneſſe, yea without ſtrength; And him righteous, and faithfull according to that ſtanding witneſſe, and glorious revelation of himſelfe in his Son; And his everlaſting righteouſneſſe brought in, in and by Chriſt only perfect, and worthy to be ſought after, and ſubmitted too. They honour the Son, and ſo the Father in him, they aſcribe righteouſneſſe to their Maker; as more largely we have ſhewed in our lamentation over the dead in Chriſt, publiſhed on the death of *Henry Rixe*. 3. Becauſe they herein do that which is good, and profitable, as to the attaining righteouſneſſe; And ſo is confirmed to be good, in the good fruit of it, all works of darkneſſe, are unfruitfull, the workers of them, reap no profit, or good fruit of them; *Eph.*5.11. *Rom.*6 21. *Job.*33.27. Hence they are called dead works, which have not profited thoſe that have been occupyed in them. *Hebr* 9.14. & 13.9. But the work of righteouſneſſe ſhall be peace, and the fruit of righteouſneſſe, quietneſſe, and aſſurance for ever. *Iſa.*32.17. Yea it is ſo now in a firſt fruites of the ſpirit; The God of hope filles with all joy and peace in this believing, that they may abound in hope through the power of the holy Ghoſt. *Rom.*15.13. This faith is ſo counted to them for righteouſneſſe, that they are therein made partakers, in a firſt fruites of the ſpirit, of what they believe on him for, even the fruit of his righteouſneſſe (with which faith cloſeth) in the forgiveneſſe of their ſins, acceptance of their perſons into favour, and fellowſhip with God, dayly waſhing, ſanctifying, juſtifying, and changing into his Image, in the name of the Lord Jeſus, and by the ſpirit of our God. Bleſſed is the man, that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull; But his delight is in the Law (or Doctrine) of the Lord, and therein doth meditate, or exerciſe himſelfe day and night; And ſo through and according to that Doctrine, truſteth in the Lord, and whoſe hope the Lord is. He ſhall be as a Tree planted by the waters, and that ſpreadeth forth her rootes by the River, and ſhall not ſee when heat comes, but be always fragrant and fruitfull. The ungodly not ſo, &c. ſee and compare *Pſal.*1. with *Jer.*17.7,8. He that abideth in him ſinneth not, (miſſeth not his mark, failes not of the end of his faith, the ſaving of his ſoul) attaines righteouſneſſe. (1 *Joh.*3.6 1 *Pet.*1.8,9. *Rom.*9. 30-32.) 1. In that they are made accepted with God in the beloved, even in, and according to that perfect righteouſneſſe that he hath compleated for them, on which their parts, and mindes are ſtayed. In him they are compleat, it being the office of the righteous one ſo to preſent them in himſelfe; ſo that, as he is righteous, and faithfull in his office; And the Father righteous in his promiſe, and covenant confirmed in him, ſo he that doth righteouſneſſe (believes in him for righteouſneſſe, in which alſo he doth that which the righteouſneſſe of God diſcovered in Chriſt works in him, both to will, and to doe,) is righteous; yea his righteouſneſſe that is imputed to him, by him that imputes righteouſneſſe without works, even the righteouſneſſe of God, not of man, made theirs through faigh in Jeſus, and in which through faith in it, he is accepted. It is perfect, and anſwerable to the holineſſe of God, ſuch as in which his truth is fulfilled, his juſtice ſatisfied; ſo that they

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are made the righteousnesse of God in him, that was made sin for them; And in an answerable sence, (viz.) by Imputation, as well as also, by making them partakers of the fruit and blessednesse of it, (as he was made a curse for them) of which more in the next considerations. For as being accepted in Christ, their iniquities are pardoned in Heaven, not remembred, or retained there against them. So 2. They are made partakers of that forgivenesse of their sins in their mindes and consciences through his name, and in the opening of it, filling them with joy and peace in believing, that also they may abound in the hope of his righteousnesse for further washing and saving to the utmost, and perfecting what concernes them; By him all that believe are justified from all things, from which they could not be justified by the Law of *Moses*, This blessednesse comes upon them in believing through his name. *Act.*10.43. & 13.39 *Rom.*8.2,3. & 3.25,26. & 4.*tot. Gal.*3. 9-14. *Heb.*9.14. & 10.22. The Law of the spirit of life in Christ, even the Gospell of Christ, declaring his righteousnesse in suffering, and redeeming us from the curse of the Law, is the power of God to save them that believe, making them free from the Law of sin, and death, and quickening them to a new and living hope, by the resurrection of Christ from the dead, that truth believed, in the opening of it makes free from sin, from the guilt, accusation and bondage, that they may serve him without fear in righteousnesse and holinesse all the dayes of their life. Yea, 3. They are also created in Christ (in the light and power of his grace believed, and believed in,) unto good works, which God hath before ordained, that they (believers) should walk in them. And so also, (as well as in the sence forementioned) he that abideth in him sinneth not, (that is, he doth not commit sin) he saith not, he hath no sin, but he doth it not, he is kept from committing, or serving it. There is sin in them, still dwelling, and more stirring, and warring in the members then formerly. But he that abideth in him, is dayly strengthened through his name against it, that he doth not consent to, or serve it, or let it reigne in his mortall body, and so he that is born of God, or that is led of the spirit of God, which alwayes leades or carryes out of a mans selfe into Christ, for satisfaction, righteousnesse, and strength; he doth not commit, or serve sin, nor can he, for the seed of God (the word of truth) abides in him, And wheresoever that is suffered to dwell in the heart, it will preserve, and deliver from every evill work, The power of God which is in it to that purpose, being greater then the power of sin and Satan; Therefore (sayes *David*) thy word have I hid in my heart, that I might not sin against thee. If therefore sin prevaile over any of us, so as we are thereby brought into bondage; it must needs be acknowledged, we are not then, or therein born of God, not led of the spirit of God, not carryed out, or brought forth of our selves into Christ for teaching, and strength, but leaning to our own understanding, and retaining in our heart, some Worldly principle, or inclination; and secretly consulting with that, minding the things of it, walking in the flesh, and not in the spirit, we reape corruption. For that grace of God that brings salvation to all men---- Teacheth us that denying ungodlinesse, and Worldly lusts, we should live soberly, righteously and godly in this present World, looking for the blessed hope, &c. And saith in Christ will have its works in a man, and bring forth its fruites by him, and be further perfected therein, if suffered; And if not suffered, but stifled, and hindered, or resisted in its works, it will dye, faith is dead being alone, whence the Apostle *John* saith, If any man see his Brother stand in need, and shut up the bowels of his compassion, how dwels the love of God in him, signifying plainly that if the love of Christ were suffered to dwell in us, as it would, and should be suffered, it would not only strengthen to will, but also carry forth to, and in the acts of mercy, and good fruites, on sight of the Brothers need, it moves the bowels of compassion, and strengthens to shew them forth; And if not suffered to work out, it will not lodge, or abide where so discourteously entertained. If any man love the World, the love of the Father is not in him. If we walk in the light, as he is in the light, then have we fellowship one with another, And the bloud of Jesus Christ his Son cleanseth us from all unrighteousnesse, dayly giveth us the victory; pardon, peace, and healing is met with, through this faith of the opperation of God. If therefore any say, he have fellowship with the light, and yet he walks in darknesse, and confusion, without peace, joy, and hope in

the Lord, and under the bondage of Satan, holding under guilt and pollution of ſin, he lyes and doth not the truth. That which they ſay, they believe, and have fellowſhip with, may be true, the true light, the true grace of God in Chriſt, and that which if believed, and fellowſhip had with it, would work. But then their profeſſion of hearty believing, retaining, and having fellowſhip with it is falſe. He that committeth ſin is of the Devill. He that doth evill, hath not ſeen God, nor known him, he hath not kept his word in his heart, or retained in his veiw the ſight, and knowledge of God, as manifeſted in Chriſt; And in this the children of God are manifeſt, and the children of the Devill. He that doth not righteouſneſſe is not of God, neither he that loveth not his Brother. The righteouſneſſe of God in this fruit of it, even to the working the works of God in, and by them is attained through faith in Chriſt Jeſus. 2. We come next to conſider, When is the time or opportunity for the doing good here mentioned; The Text ſpeakes of it in the time paſt, as with relation to the time of the reſurrection, and judgment; Its before that, and then finiſhed. They that have done good, that is in the former time, or hour in which the dead was made to hear the voyce of the Son of God in the Goſpell, ſhall then come forth in the firſt reſurrection, to the reſurrection of life. The opportunity then for doing good is to every man, in the time of the preaching of peace by Jeſus Chriſt unto them, even while he is by his ſpirit, preaching to their ſpirits in any meanes whatever; while his grace is bringing ſalvation to them. *1 Tim.* 2 6. *Tit.*2.11. 2 *Cor.*6.1,2. 1 *Pet.*3.19. which time expires to every man at death at furtheſt, it may ſooner; But while God is by any meanes calling, and waiting to be gracious, it is not ſo. Whence the Apoſtle exhorts, not to receive the grace of God in vain, And preſſeth it with this motive, (in the place forecited) For he ſaith, in a time accepted I have heard thee, In a day of ſalvation I have helped thee, (which is the ſaying of the Father unto Chriſt, *Iſa.*49.8.) So that while Chriſt is making interceſſion for men, (for the Father heareth him alwayes) And ſo as the fruit of that, he ſtands in the name and ſtrength of his Father, a teſtimony to them, by his Servants ſent, or other meanes of calling uſed; It is yet due time, an accepted time, a day of ſalvation ſo, and to thoſe perſons, even to ſuch as have hitherto, received it in vain, or after they have taſted that the Lord is gracious, and proved the ſaving efficacy of his word, have turned back in their hearts from him, to embrace this preſent World, and ſo deſtroyed themſelves, yet while it is to day, there is help in him. *Iſa.*50. *Hoſe.*13 9. Yea plenteous redemption, even the forgiveneſſe of their ſins, that he may yet be feared, and hoped in by them. *Pſal.*130. 1 *Joh.*2.1,2. To him that is joyned to all the living, there is hope. And whoſoever acknowledging their backſlidings, and tranſgreſſions, as diſcovered, and reproved in the light of his teſtimony, looks to him again in Chriſt in the light, and power of thoſe gracious recallings, wherewith he follows backſliders, while it is to day. He will graciouſly accept without upbraiding, and love them freely, and pardon, and heal them through his name. *Hoſe.*14.1-4,5,&c. *Mich.*7.18,19. 1 *Joh.*1.9. *Rom.*11.23. *Jer.*3.1-12. But when once any man is blotted out of the number, or Book of the living, (which is in the naturall death at ſartheſt to them, that till then have perſiſted, or then are found out of Chriſt in willfull ignorance, diſobedience, and rejection of him, and Gods grace in him.) Then all opportunity is paſt for ever being written with the righteous. *Pſal.* 69. 28. Wherefore the holy Ghoſt ſaith, To day if ye will hear his voyce, harden not your hearts, &c. 3. The laſt thing propounded to be conſidered in this point, is, When in a Scripture ſence any are ſaid to have done good; And that we ſhall not finde to be, till they have finiſhed their courſe, dyed in the faith; Then they reſt from their labours, even theſe their labours in the Lord, which were not in vain. And their works follow them, ſo the like phraſe, *Hebr.*10.36. Is uſed in the ſame ſence with this in the text, the having done the will of God, for their having finiſhed it, in all that ſervice and ſuffering here appointed them. Yee have need of patience, (namely in all your doing the will of God, in the remaining time of your waiting and warfare) That after you have done the will of God, fought the good fight, kept the faith, and finiſhed your courſe in it, ye may receive the promiſes. In a like ſence is that, 2 *Cor.*5.10. Every one ſhall receive the things done (or finiſhed) in his body, According to that he hath done, whether it be good or bad; They

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that are found in Christ abideing in him, as they have received him, are said to be doing good, running the race set before them, and truly called doers of good, doers of the truth, while yet in the race, or warfare. *Joh.*3.21. *Jam.*1.12,25. *Joh* 3.21. But not said to have done it in a full, and proper sence, till they have finished their course, and doe rest from their labours. And from that time their particular persons are absolutely sealed up in the blessing. Blessed are the dead that dye in the Lord, from hence forth, yea saith the spirit, &c. He that endureth to the end shall be saved---- Be thou faithfull unto death (saith Christ) and I will give thee the crowne of life, *Math.* 24. 13. *Rev.* 2. 10. So *James* affirming the blessednes of the man that endureth temptation, saith, That when he is tryed, (namely to the end) when that work of trying, purging, and making white through manifold temptations is finished, he shall receive the crown of life, *Jam.*1.12. Many that have been going right on their way, yea runing wel, & suffered many things, yet afterward wickedly drawing back, and departing from the living God by an evill heart of unbeliefe, have not been found among the righteous, nor shall be found among them when he appeareth, they so persisting till sin be finished. Therefore let us not be weary of well doing: In due season we shall reap if we faint not. Thus we have done with the first branch of the point under consideration, namely who they are that have done good, And what we have said in it, leads into the understanding of the next branch; namely who they are that in a like scripture-sence, according to the rule of the Gospell, have done evill. To that therefore we shall ad but a few words. The doing evill that is imputed to men, and which brings under condemnation & the wrath of God, is clearly expressed (according to what is also shewed before) to be; mens being contentious against, and not obeying the truth, when it is manifested to them, in their minds by the evidence & demonstration of the spirit, and powerfully leading to repentance. They then like not to retain it in their knowledge, or so to receive the love of the truth, as to save them, but are incensed against Christ and his gospell, because he reprooves their deeds by the light and power of it---*Rom.*2. 6,7,8,9. with *ch.*1.18,19,21,28. & 2.1--4,5. 2*Thess.*1.8. & 2.10,11,12. *Isa.*45.24. Their willfull refusing to come in his drawings to imselfe (for he is drawing all in due time, even to himselfe for life.) And this is the condemnation, that when light comes, men love and chuse darkness, *Hose.*11 *Joh.*6.47 with *ch.*12.31.32. *Psal.*2. *Joh.*12.47.48. & 25.22. 24. nor is any man under a state of condemnation, or wrath, but for such seeing, & hateing, hearing and rejecting, for the Father judgeth no man, but hath committed all judgment to the Son. And so the time of their doing evill in this sence, is in the very opportunity given them for doing good, even when light comes, when he is preaching peace, and witnessing goodness to their spirits, when his goodness is leading, and drawing to repentance, even when, and as they are so called to the most high, they goe back, and willfully refuse to exalt, or honour him in those discoverys and operations of his goodnesse and glory in and through him vouchsafed. *Hose.*11, 1 *Pet.*3.19. *Joh.*3.19. *Rom.*1 4 5. If light had not so come to them, or he had not so spoken to them, they had not known, or been capable of sins of this nature, as now charged upon them. But yet mens evill, or iniquities of this nature, (though they are truly said to be Doers, and workers of it, while they continue in it yet) are not in a full and proper sence said to be done, or finished; nor so reputed of God. While yet the day of salvation lasteth to any man, that is, while God is yet calling, his grace bringing salvation to them. If yet they repent and seek him, none of their former wickednesse shall be remembred, to him that is joyned to all the living, there is hope, but when sin is finished, it brings forth death; In an utter separation of the person from Gods mercy, and binding him over, and sealing him up, to the wrath to come; They that have done evill, to the resurrection of damnation. 2. The next, and last point to be considered, in this last position propounded, is wherein the manifest difference that shall be made between them in the resurrection standeth, or how it shall be made, and made to appear in the coming forth of the one, by the power of his voyce to the resurrection of life, & of the other by the power of the same voyce to the resurrection of damnation, there is a reall difference between the doers of good, and the doers of evill now, in this day, before either of them have finished their course, and a very great one too, see 1 *Joh.*3.19.

whole world lies in wickednesse, even in the wicked one, for while they willfully remaine in the state and condition, or in the darknesse of this world in ignorance of God in Christ, strangers to the life of God, loveing and chusing their darknesse when light comes, they consequently remaine under the Power, Bondage, and Dominion of Satan, holding in captivity to sin the mind, conscience and whole man; So that they are in their uncleanesse, and not washed from it in the flesh, and under the wrath of God, for not believing on him that came to save, and deliver them, & is bringing that salvation to them through the power and in the grace of his truth.

But saith the Apostle, speaking of themselves and other Believers, or doers of truth; God hath given us an understanding to know him, that is true, and we are in him that is true, namely as the fruit of the knowledge of him, we are brought into him, to have our hearts and minds stayed there, as a full object and foundation of rest and satisfaction to our soules, a sure refuge and house of defence to save us from sin and Satan, and hide us from the wrath of God; we are in him that is true, even in his Son Jesus Christ; and so in God. This is the true God, this is eternall life; Babes keep your selves from Idols; They in whom the word of truth, the things heard from the begining in the word of the truth of the Gospell remaines or abideth, do continue in the Son, and in the Father; 1 *Ioh.*2.24,25. As the fruit of which knowledge of, and union with God in Christ; The righteous is more excellent, or abundant then his neighbour. But the way of the wicked seduceth them, *Prov.*12.26. But this difference is not yet manifest, or visible as to outward appearance, or to be seen by the carnall mind, nor otherwise then, as faith is the evidence of things not seen, while Christ doth not yet appear personally in his glory on the Earth, and in his spirituall presence in, through and according to the Gospell, is hidden not discerned, known, or taken notice of by the World, But under reproach his people also are in like manner a hidden people, and rendered as the filth, and off-scouring of all things unto this day. As he is in this World, so are they, but when Christ who is their life shall appear, then shall they also appear with him in glory.

Yea at the time of the naturall, and bodily death. The difference between them is wider, and so fixed, or firmely made, that it can never more be altered. The righteous hath hope in his death, yea from thenceforth more then ever blessed, for they rest from their labours, their spirits with the Lord, which is far better then to be in the flesh, or body as in this its corruptible state, yea their dead body sleepes in union with Jesus by reason of which, it shall arise and come with him, they are now wholly out of the reach of the enimies, (they have no more that they can doe) and their works follow them. But on the other hand the wicked is driven away in his wickednesse, the hope of the hipocrite shall then perish. Then and from thence, they are shut up in prison to the judgement of the great day. Yea from thence forth for ever shut our, driven forth into outer darknesse where shall be weeping, wailing, and gnashing of teeth. *Pro.*14.32. *Job.* 8.13. & 27.8 1 *Pet.*3,19.20. 2 *Pet.*2,9. *Math.*22.13. Yea from that time between these two, there is a great gulfe fixed, that he that would passe from the one to the other cannot, *Luk.*16.26. But yet this difference is not visible, nor otherwise to be seene, but by faith. Therefore here we walke by faith, and not by sight. But there shall be a visible, and manifest difference made, and infinitly great, between him that feareth God, and him that feareth him not, between the sheep, and the Goats in that day. *Mall.*3,16.17.18. *Mat.* 25.31. &c. The one shall come forth to the resurrection of life, the other to the resurrection of damnation. First, they that have done good to the resurrection of life. 1. In the resurrection, they shall come forth in a glorious state of life, capable of enjoying and possessing in soule and body reunited, that eternall life, that is now in Christ with God; These bodies that are now vile, and mortall, shall then put on immortality, and be fashioned into the likeneſse of his glorious body, we wake for the adoption, that is the redemption of the the body, *Phil.*3,21. *Rom.*8.23. 2. They shall then come forth unto the full enjoyment and possession of that eternall life, that is in the face, and presence of God, in the light of his countenance and glorious fellowship with him; for they shall see him as he is, and be glorified together with him, and so be ever with the Lord, in the glorious enjoyment

joyment of his joy, and glory, which eye hath no seen besides thee oh God, nor hath it entred into the heart of man to perceive, or comprehend how great and glorious things are contained in that hope and promise of eternall life which God hath laid up, and reserved in heaven for them.

They shall then and from thence for ever fully and gloriously possesse all the glorious reward, end, and fruit of his sufferings, and sacrifice for them, yea as the fruit of that, there shall then be a particular, and everlasting remembrance of all their service of him, and suffering for his name in their generation, yea all the fruits of faith, and love that have been brought forth by them, shall then be remembred, and recompensed at the resurrection of the just. *Isa.*61.3-6.7. 1 *Cor.*15.58. 2 *Cor.*4.10--17. *Luk.*14.14. *Math.*25.33-40. And none of their former iniquities, transgressions, or sins, shall be retained, or remembred against them for ever, nor any of the fruit of them any more sustained, or tasted by them. *Psal.*130.8. *Isa.*25.8. *Revel.*7.14-17. & 21.4.5. Then they shall be compleatly enriched, and beautified with the perfection of that knowledge of him. Peace, and joy in him, conformity to him, and fellowship with him, which now they enjoy through faith, but in some first fruits, or earnest of the spirit. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be Priests, and Kings unto God, and shall raigne with Christ on the earth. 1000 yeares, yea they shall be ever with the Lord, partakeing off, and possessing his glory. *Revel.*20.6. and 5.10. 1 *Joh.*3.1, 2. 1 *Thess.*4.14--17. Secondly, after that first resurrection, and yet in that great day of the Lord, in the time of that administration of his kingdome on the earth as is shewed before. They that have done evil shall come forth to the resurrection of damnation. Even of eternall damnation. 1. In their resurrection, they shall come forth, (not in such a quallity, or state of mortalliy, as they were now in, from *Adam.* But) made alive from that death; And so from the power of it, and of the grave, in such a state, or quallity, as they can never more cease to be, and to retaine a sencible being, from that time and for ever, in the lake of fire, where their worme dyeth not, and their fire is not quenched. Their raised bodies, yea the being of soule and body in that state of the resurrection shall be such; as no torments whatsoever, no not the everlasting burnings, that shall be kindled by the breath of the Lord, shall ever put an end to the being of either, or cause a separation between them as the first death did, though far lesse terrible and grievous then this, they being then in that weake and mortall state as from *Adam.* And under the ordinance of that death. But now in this state in which they shall come forth in the resurrection, there shal be no darkness, nor shadow of death in which the workers of iniquity may hide themselves, death and hell, or the grave, when they are raised out of it, shall be cast into the lake of fire with them, this is the second death. *Job.*34.22. *Hose.*13.14. 1 *Cor.*15.22 26. *Revel.*20.14. 2. And so they shall come forth to the resurrection of Damnation, even to receive (by the righteous judgement of him that dyed for them, as it shall be fully evidenced according to the Gospell to his glory in their condemnation) that dreadfull sentence, in the full and eternall execution of it, depart from me yee workers of iniquity, goe yee cursed into everlasting punishment, even into everlasting fire prepared for the devill, and his Angells. *Math.*25.31.32 41 46. *Mark.*3.29. & 9.43-46. They shall be for ever utterly separated from his face and presence, and without any mixture of mercy suffer in soule and body for ever the utmost vengeance and torment that is the proper wages of, and belongs to him to repay, for their treading under foote the son of God, counting an unholy thing the bloud of the covenant, wherewith they were sanctified, and offering despite unto the spirit of grace, according to the severall degrees of their indignities, and evill works of this nature; For we know him that hath said vengeance belongs to me, and I will repay. And againe the Lord shall judge his people in that judgement of eternall damnation, he will remember, and recompense on the heads of evill doers, all the injuries, reproaches, hard speeches, and unlawfull deeds, which ungodly sinners have spoken and done against them for his name-sake, as *Math.*25.43-46. Yea every idle word, and rebellious practise, with every secret thing as it hath been commited against the light and power of his grace bringing salvation, and moving to repentance, shall then be remembred, and

put

[illegible] with the many opportunities of mercy put into their hands [illegible] and the manifold patience and long suffering of God towards [illegible] that followed for what lying vanities all have been willfully and wickedly rejected by them, and their hearts more fully set in them to do evill. And none of their former righteousnesse, or good workes that they have done, shall ever be remembred for them. But in the sin, which they have done and finished they shall be put ever separated into that fire of the wrath of God, that shall never be quenched, where their worme dyeth not, and their fire is not quenched. It will be a most fearfull thing to fall into the hands of the living God, under that judgement, for he that made them will have no mercy on them, he that formed them will shew them no favour, repentance shall be hid from his eyes, yea who knoweth the power of his anger, of that wrath to come, it shall be according to his greatnesse and terriblenesse, and answerable to the infiniteness of his grace towards sinners now that he might be feared, yea answerable to the exceeding riches and glory of the hope of his called. *Heb.*10.26,31. *Matth.*13.36.&18.34. *Eccles.*12.14. *Rom.*2.1.&14.9-12. *Ezek.* 33.13 *Iude* 14.15. Yea that which will be a great misery to the one, and misery to the other, in which also the righteous judgement of God shall wonderfull be manifest, is this. The righteous shall in all this see their desire on their enemies, yea he shall rejoyce when he seeth the vengeance, and the smoake of their torment ascending up for ever and for ever, and that they have no rest day, nor night *Psal.*112.8.&58.10.11. *Revel.*14.10.11. with *ch.*19.2.3. For they shall then have no more pity, or bowels of mercy and compassion towards these, as sometimes they had, while the compassions of God was towards them, now to have pitty or compassion towards them would be a misery, seeing there is no more in God towards them, and so no hope for them, but this shall be part of their glory and song; Righteous art thou oh Lord, that hast judged thus. Likewise also the wicked shall see their horn exalted with honour, and shall be grieved, and gnash his teeth, in the perfect remembrance of the many fair oportunities he hath rejected, once and many a time graciously put in his hand, for escapeing that place of torment, and for being made meete to partake of the inheritance with the Saints in light. *Psal.*112.10. Let all be of this use to us. 1. To instruct us, not to mourn immoderately (as those that have no hope) concerning them that are asleep, for if we beleive that Jesus dyed and rose, even so them also which sleepe in Jesus God shall bring with him. 1*Thesse.*4.13.14. &c. 2. To encourage to patient continuance in well doing, and to be stedfast and unmoveable therein, allways abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord. In due season we shall reap if we faint not. *Ro.*2.6.7.1*Cor.*15.58. *Gal.*6.9.3. To exhort all, to eschew evill, depart from it in the light and power of Gods grace leading to repentance, and doe good, while they have opportunity, and it is in power of their hand to doe; Be not only hearers of the word of God, but doers of it, in what it is working in you both to will and to doe of good pleasure, let us not deceive our own soules. For what a man soweth, that shall he also reap, he that soweth to his flesh, shall of it reap corruption, but he that soweth to the spirit, shall of it reap life everlasting, for the son man shall come in the glory of his Father and with his holy Angels, and then shall reward every man according to his works, then it will appear an unvalluable losse, if a man shall gain the whole world, and loose his soule, *Psal* 34 14.&37.27. *Iam.*1.19-25. *Gal.*6.7 8 4. To admonish evill doers, to awake to righteousnesse, to stand in aw, and not to sin against him, who is yet waiting to be gracious, for he is a God of judgement. If sinne once finished it brings forth death, in an utter separation to the wrath to come, and to him belongs vengeance, and he will repay: Nor will there be any oportunity in the grave, or after, for escaping that righteous judgment on them that know not God, nor obey his Gospell. Wherefore the holy Ghost saith, to day, while its called to day, if ye will hear his voyce harden not your hearts, for behold the great day of the Lord is coming that shall burn as an Oven, and all the proud and evill doers shall be as stubble. They shall then be made to heare to their everlasting woe and horror. The same voyce, that now they rejected when it might have been to their everlasting comfort. For the houre is coming in which all that are in the graves shall hear the voyce, of the son of man, and shall come forth, they that have done good to the resurrection of life, and they that have done evill, to the resurrection of damnation.

FINIS.